



# A FIRST BOOK IN OLD ENGLISH

*GRAMMAR, READER, NOTES, AND  
VOCABULARY*

BY

ALBERT S. COOK

PROFESSOR OF THE ENGLISH LANGUAGE AND LITERATURE  
IN YALE UNIVERSITY

*THIRD EDITION*

LONDON  
9, ST. MARTIN'S STREET, LEICESTER SQUARE  
GINN & COMPANY, PUBLISHERS

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313.6

The Athenaeum Press  
GINN & COMPANY - PROPRIETORS - BOSTON - U.S.A.

TO

JAMES MORGAN HART

Author of "German Universities"

and

Scholar in Old English



## PREFACE TO FIRST EDITION.

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THE present volume is an attempt to be of service to those who are beginning the study of our language, or who desire to acquaint themselves with a few specimens of our earliest literature. It has seemed to the author that there were two extremes to be avoided in its compilation — the treatment of Old English as though it consisted of wholly isolated phenomena, and the procedure upon a virtual assumption that the student was already acquainted with the cognate Germanic tongues and with the problems and methods of comparative philology. The former treatment robs the study of its significance and value, which, like that of most other subjects, is found in its relations; the latter repels and confounds the student at a stage when he is most in need of encouragement and attraction.

How well the author has succeeded must be left to the judgment of others — the masters whom he follows at a distance, and the students whose interests he has constantly borne in mind. Of one thing, however, he can assure such as may care to inspect his book — that he has spared no pains in treading the path which seemed to be thus marked out for him in advance. Errors there doubtless are — errors of judgment, and errors of fact; but for both he must plead the best excuse ever

offered for similar imperfections, that of King Alfred in the last sentence on page 162 of this volume.

The selections have been made with reference to giving a fairly just, though necessarily incomplete, view of the surroundings, occupations, problems, ideals, and sentiments of our English ancestors. The earlier pieces of both prose and poetry are short; the longer ones that follow either have more sustained interest, or are supported by their reference to preceding ones; but they, too, fall into natural subdivisions, partially indicated in the printing, so that they may be read as successions of short extracts.

It may be objected that Latin and Greek have been too freely used for illustration. The reply to such an objection is twofold: that the book is likely to fall into the hands of some who possess at least an elementary acquaintance with one or both of these languages, and that to these the disclosure of the relations involved in a comparison with the ancient tongues will materially increase their pleasure and their gain; and, secondly, that the book may be intelligently read, from cover to cover, without the slightest knowledge of either Greek or Latin.

The passages from Bede have been taken from Miller's edition; the portion of *Ælfric's Colloquy* from the Wright-Wülker Vocabularies; the extracts from Wulfstan from Napier's edition; the selections from Beowulf and Andrens are based upon the Grein-Wülker edition of the *Bibliothek der Angelsächsischen Poesie*; that from the Judith upon my own edition. The originals of the others are either indicated, or will be patent to scholars.

The normalization of the texts to an Early West Saxon basis—Cosiju's *Altwestsächsische Grammatik* being the chief authority for norms—will doubtless be criticised by some scholars whose judgment is entitled to respect; but here again the author has had in mind the beginner, for whose especial use the book is intended. If he welcomes this introduction on account of its greater ease, and is yet not led astray by it; if he becomes solidly grounded in the elements, so that further progress is facilitated, while yet he has nothing to unlearn in the future; the author will be consoled by his approbation for the censure of those who entertain a different opinion on this head.

To the normalization of the texts exception has been made in the case of the poetry. For this there are two reasons. In spite of the greater difficulty of the poetry, the student should have had sufficient practice in reading, and particularly in parsing—the importance of which cannot be too much insisted upon—to proceed in the poetry without great obstruction from the retention of manuscript forms, especially as the cross-references of the Vocabulary will furnish him with the necessary assistance; and, secondly, the normalization of the poetry would sometimes have been attended with considerable uncertainty, an uncertainty which is decidedly less in the case of the prose. Besides, such profit as accrues to the student from the inspection of the irregular orthography of the manuscripts may, by the literal reproduction of the orthography, be gained from this part.

The device noted on page 202 is presented with some

persuasion of its utility, though frankly as an experiment on which the author would gladly take, after sufficient trial, the judgment of his colleagues.

The Grammar is the merest outline. Its condensation has been largely effected by confining the treatment almost entirely to Old English itself, excluding all references to the theoretical Primitive Germanic. This method is accompanied with some loss; but, again, it is the beginner whom the author has had in view. More doubtful, perhaps, is the expediency of an empirical classification of nouns, instead of the scientific arrangement according to stems; many of us have unquestionably found, however, that the more purely scholarly classification occasions not a little trouble in practice, and that its theoretical advantages are dearly purchased at this stage, before there is any adequate conception of comparative philology and its postulates. The author is not so clear with regard to the probable utility of paragraphs 12-14, on original and derivative vowels; criticism on this point will be especially welcome.

The Appendixes include illustrative matter for which there was no natural place elsewhere, or materials and hints for those who would prosecute their researches a little further. The first three of them carry their meaning on their face; the last is provided in order to facilitate the beginning of dialectic study. It—Appendix IV.—has cost more thought than is likely to appear on the surface. The dialects have as yet been but imperfectly discriminated; it is easier to say what is non-West Saxon than what is Mercian or Kentish; the residuum of demon-

strably pure Northumbrian forms in Cædmon's Hymn, for example, turns out to be surprisingly small.

Care has been devoted to the unification of the book—to making its parts mutually coherent; the illustrations of syntax are therefore taken from the texts printed in the Reader, and the Vocabulary contains copious references to the Grammar. It is hoped that this plan will prevent distraction on the part of the student, and conduce to a nearly absolute mastery of the matter here presented. The book ought to occupy at least a semester, and could readily be used for a longer time. The author believes that the history of the English language may most profitably begin with such a manual, studied under a competent teacher and with access to a few good reference books. Thus used, it might advantageously be introduced into the earlier part of College courses, and perhaps into the better sort of High Schools and Academies.

In conclusion, it is a pleasure to the author to acknowledge his indebtedness to Miss Elizabeth Deering Hanscom, graduate student of Yale University and American Fellow of the Association of Collegiate Alumnae, who has rendered material assistance in the preparation of the Vocabulary.

YALE UNIVERSITY, December 11, 1893.

## PREFACE TO SECOND EDITION.

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THE favorable reception accorded to the first edition has encouraged the author, besides correcting several small errors, to amplify Appendix I., and to add a new Appendix, numbered V. The provision of a brief bibliography has been so generally welcomed that it has seemed desirable to append a list of books of a more advanced character, while retaining the former one essentially unchanged. No attempt at completeness has been made, but perhaps not many books of primary value have been omitted. The illustration of umlaut from Gothic, suggested by a reviewer, now constitutes Appendix V.

Certain teachers having expressed a wish that the Vocabulary should give the gender of nouns, the author thinks it proper to state the principle upon which the designation of gender was omitted. This principle was that the Grammar should be in constant use. The cardinal use of a knowledge of the gender is with reference to declension; given the declension, and the gender follows. Now the references to the Grammar under nouns primarily indicate the declensions. If, then, the student recognizes the meaning of such references as 43, 47, etc., it is a proof that he is sufficiently acquainted with the paradigms they indicate; if not, it is a clear sign that he ought to refer to them, and that a mere knowledge

of the gender would not suffice. This is the author's opinion, but he holds himself prepared to defer to the expressed wish of his colleagues, when he can believe that that wish is at all general among those who have given the book a fair trial.

The author hopes soon to issue a small companion volume of exercises in Old English, designed chiefly to facilitate drill on inflections. These exercises will consist of brief sentences for translation into Old English, based upon the successive prose selections of the Reader, together with an English-Old English Vocabulary.

A final word to those who use this book — a word based upon experience with it: *Look up carefully every foot-note, and constantly refer from the Vocabulary to the Grammar, with reference to the speedy mastery of the latter, supplementing this process by the committal to memory of paradigms.*

YALE UNIVERSITY, December 31, 1894.

## PREFACE TO THIRD EDITION.

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IN this edition Appendix I. has again been revised and amplified; Appendix VI. has been added, as Appendix IV. was in the second edition; and a few minor errors have been corrected.

Certain kindly critics have desired changes which would virtually mean the introduction of a larger element of comparative Germanics, but I have not seen my way clear to satisfy them, for the reasons stated on p. viii; such persons can always find what they desire in Sievers' *Old English Grammar*, in Bülbring's *Altenglisches Elementarbuch*, or in my *Phonological Investigation of Old English*. Any curiosity about the general appearance of the other Germanic tongues may now be gratified by a glance at Appendix VI.

The *Exercises in Old English*, based principally upon the earlier prose texts of this book, has proved its utility as a means of securing grammatical drill with a comparatively small expenditure of effort and time, and may therefore be commended to teachers with some confidence.

YALE UNIVERSITY, December 20, 1902.

### SUPPLEMENTARY NOTE

For a new impression of this book I now have the opportunity of consulting Krapp's edition of the *Andreas*, and have conformed a few readings to his, besides emending *secce* to *secye* (216. 5).

YALE UNIVERSITY, June 28, 1906.

## CONTENTS.

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	<b>PAGE</b>
<b>GRAMMAR . . . . .</b>	<b>1</b>
<b>INTRODUCTION . . . . .</b>	<b>3</b>
Dialects and Periods . . . . .	3
<b>PHONOLOGY . . . . .</b>	<b>5</b>
Letters and Sounds . . . . .	5
Effects and Relations of Sounds . . . . .	10
Consonantal Loss and Change . . . . .	21
<b>INFLECTION . . . . .</b>	<b>26</b>
Declension of Nouns . . . . .	26
Declension of Adjectives . . . . .	38
Comparison of Adjectives . . . . .	42
Formation and Comparison of Adverbs . . . . .	44
Numerals . . . . .	46
Pronouns . . . . .	48
Verbs . . . . .	53
<b>FORMATION OF WORDS . . . . .</b>	<b>81</b>
<b>SYNTAX . . . . .</b>	<b>88</b>
Nouns . . . . .	88
Adjectives . . . . .	99
Adverbs . . . . .	100
Pronouns . . . . .	100
Verbs . . . . .	101
Prepositions . . . . .	106
Conjunctions . . . . .	107
<b>PROSODY . . . . .</b>	<b>108</b>
<b>READER . . . . .</b>	<b>121</b>
I. THE CREATION OF THE WORLD . . . . .	122
II. TRADES AND OCCUPATIONS . . . . .	129
III. THE DAY OF JUDGMENT . . . . .	134
IV. BEDE'S DESCRIPTION OF BRITAIN . . . . .	137
V. AETHELWALD CALMS THE SEA . . . . .	141

	PAGE
VI. THE INVASION OF BRITAIN BY THE PICTS AND SCOTS . . . . .	144
VII. THE PASSING OF CHAD . . . . .	150
VIII. THE DANGERS OF GREATNESS . . . . .	156
IX. DUTIES OF THE RICH TOWARD THE POOR . . . . .	159
X. ALFRED'S PREFACE TO BOETHIUS . . . . .	162
XI. A PRAYER OF KING ALFRED . . . . .	163
XII. APOLLONIUS OF TYRE . . . . .	164
The Shipwreck . . . . .	165
Apollonius and the Fisherman . . . . .	166
The Incidents in the Gymnasium . . . . .	168
Apollonius at the Feast . . . . .	170
Entry of the Princess . . . . .	172
A Lesson in Music . . . . .	174
Apollonius as Teacher . . . . .	177
The Three Suitors . . . . .	178
The Princess chooses . . . . .	180
Apollonius relates his Adventures . . . . .	184
The Recognition . . . . .	185
The Fisherman's Reward . . . . .	186
The End . . . . .	187
XIII. THE SIX DAYS' WORK OF CREATION . . . . .	189
XIV. THE SONG OF THE GLEEMAN . . . . .	200
XV. THE ROUT OF THE ASSYRIANS . . . . .	202
XVI. SELECTIONS FROM THE ANDREAS . . . . .	210
Conversation between Andrew and the Sea-Captain	211
The Voyage. — Storm at Sea . . . . .	218
Andrew relates Christ's Stilling of the Tempest . . . . .	222
Andrew desires Instruction in Seamanship . . . . .	225
The Pilot recognizes God's Presence with Andrew . . . . .	227
Andrew is carried to the City . . . . .	228
Andrew's Disciples relate their Adventure . . . . .	230
APPENDICES . . . . .	233
APPENDIX I. Some Useful Books for the Study of Old English	235
APPENDIX II. Correspondences of Old English and Modern	
German Vowels . . . . .	245
APPENDIX III. Andrew's Negotiations with the Steersman . . . . .	247
APPENDIX IV. Specimens of the Dialects . . . . .	250
APPENDIX V. I-umlaut illustrated from Gothic . . . . .	268
APPENDIX VI. Specimens of Old Germanic Dialects . . . . .	270
VOCABULARY . . . . .	279

# **GRAMMAR.**



## INTRODUCTION.

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### Dialects and Periods.

1. Old English (sometimes called Anglo-Saxon) is the name of the Germanic language spoken in England between the middle of the fifth and the middle of the twelfth century. Its literature extends from the eighth to the twelfth century, and there are no Old English words found in documents earlier than the seventh century. The principal prose texts date from the period of King Alfred (871-901 A.D.), or from that of Abbot *Ælfric* (pronounced Alfric), who flourished about the year 1000 A.D. The poetical pieces are mostly of uncertain dates, ranging from the eighth to the tenth or eleventh century.

There are four dialects of Old English, the Northumbrian, Mercian, Kentish, and West Saxon; of these the Mercian is intermediate in its characteristics between the Northumbrian and West Saxon. The Northumbrian dialect formed the basis of modern Scotch and Northern English, the Mercian of standard literary English. The literature of Old English is chiefly extant in West Saxon, though the poetry,

and some of the prose, contains forms from other dialects, chiefly from the Northumbrian.

Since the remains of the other dialects are comparatively small, West Saxon is the principal existing representative of Old English, and hence the two terms are often used interchangeably. West Saxon is divided into Early West Saxon (EWS.) and Late West Saxon (LWS.). The former is the language as written in King Alfred's time, the latter as in that of Abbot *Ælfric* and his successors. A hundred years made some changes in the language, but rather with respect to syntax, euphony, and style in general than to the forms of words, though these also underwent some modification.

In this work, the forms are those of Early West Saxon, which is assumed as the standard, even when the selections are from Late West Saxon.

## PHONOLOGY.

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### Letters and Sounds.

**2. Alphabet.** — The Old English alphabet has the letters of Modern English, with the exception of *j*, *k*, *q*, *v*, and *z*, and with the addition of **þ** and **p**, both of which represent the modern *th*. Of these, *j* and *v* are never used, being represented by **g** (or **i**) and **f**, respectively; *k*, *q*, and *z* but rarely, *k* being commonly represented by **c**, *ks(cs)* by **x**, *q(u)* by **c(w)**, and *z* by **ts**. The two unfamiliar characters **þ** and **p** are pronounced *eth* (*eth* in *brethren*) and *thorn*, respectively; they are used interchangeably in the manuscripts; in this book **þ** will, in general, stand for both.

**3. Vowels and diphthongs.** — The vowel-letters are those of Modern English, with the addition of **æ**. Modern editors employ **ɛ** and **ɔ** to denote respectively an **e** and **o** which sprang from an original **a** (but **ɛ** occasionally from **o**; 17, 25). The vowels may be either short or long.

The diphthongs are represented by **ea**, **eo**, and **ie**, both short and long. The second vowel sound in each diphthong is scarcely heard in pronunciation, the first element being the one which receives the stress.

*The vowel of every syllable is to be pronounced, but in an unstressed syllable the sound is less distinct (23).*

**4. Quantity.** — Long vowels and diphthongs must be carefully distinguished from short ones. In normalized texts, length is indicated by the acute accent (') or the macron (̄), placed over a vowel or the first element of a diphthong. For instance, OE. *god* is Mod. Eng. *god*, but OE. *gōd* or *gōd* is Mod. Eng. *good*; so *for*, *for*, but *fōr*, *went*; *baer*, *bare*, but *bāer*, *bier*; *ac*, *but*, but *āc*, *oak*; *geat*, *gate*, but *gēat*, *poured*; *is*, *is*, but *īs*, *ice*; *man*, *man*, but *mān*, *crime*; *tol*, *toll*, but *tōl*, *tool*; *wēnde*, *went*, but *wēnde*, *wended*. Beginners should never fail to note whether the radical vowel of each word is long or short, and should no more confound *a* with *ā* than *a* with *y*.

The length of a syllable must be distinguished from that of a vowel. Every syllable containing a long vowel is itself long, but so is also one which contains a short vowel followed by any two consonants or a double consonant. In the latter case, the syllable is said to be long by position; in the former, by nature.

**5. Pronunciation of vowels and diphthongs.** — The pronunciation of the vowels and diphthongs can only be mastered by ignoring their pronunciation in Modern English. Any modern language, or Latin or Greek as pronounced by the Continental method, would be a safer guide.

The exact pronunciation of the Old English vowels and diphthongs can be but imperfectly represented. The learner will not be far astray if he follows the pronunciation indicated in this table:—

<b>a</b>	as in	last (not <i>a</i> in man)	<b>habban</b>
<b>ā</b>	"	far	<b>ān</b>
<b>æ</b>	"	man	<b>æt</b>
<b>ǣ</b>	"	care	<b>ǣr</b>
<b>e, e</b>	"	men	<b>help, mēnn</b>
<b>ē</b>	"	they	<b>hē</b>
<b>i</b>	"	fin	<b>in</b>
<b>ī</b>	"	machine	<b>wīn</b>
<b>o, ɔ</b>	"	broad (but shorter)	<b>god</b>
<b>ō</b>	"	tone	<b>gōd</b>
<b>u</b>	"	full	<b>full</b>
<b>ū</b>	"	rune	<b>dūn</b>
<b>y</b>	"	<i>dünn</i> (Germ.) { <i>din</i> (less accurate)	<b>dynn</b>
<b>ȳ</b>	"	<i>grün</i> (Germ.) { green (less accurate)	<b>hȳd</b>
<b>ea</b>	=	æ + ah	<b>call</b>
<b>ēa</b>	=	ē + ah	<b>nēah</b>
<b>eo</b>	=	e + o	<b>eom</b>
<b>ēo</b>	=	ē + o	<b>frēond</b>
<b>ie</b>	=	i + ēh	<b>fierd</b>
<b>īe</b>	=	ī + ēh	<b>nied</b>

**NOTE.**—The true sounds of **y** and **ȳ** are most readily produced by placing the lips in the position for pronouncing long *oo*, and, while retaining the lips in this position, pronouncing respectively the *i* in *it*, and the *ee* in *deem*.

**6. Consonants.**—The consonants are divided into—

*labials*, **w, m, p, b, f**.

*dentals*, **r, l, n, t, d, ð, s**.

*gutturals* (sometimes *palatals*), **(ng), c, g, h**.

7. **Pronunciation of consonants.** — **w** was pronounced as in Mod. Eng., also distinctly in the combinations **wr**, **wl**; **m**, **p**, and **b** as in Mod. Eng.; **f** as *f* and as *v* (2).

**r** and **l** were pronounced nearly as in Mod. Eng. (but see 21); **n**, **t**, **d**, as in Mod. Eng.; **ð** as *th* in *thin* and in *the*; **s** as *s* and as *z*.

**ng** was pronounced like Mod. Eng. *ng* in *finger*; when palatal (10) it resembled *ng* in *singe*. **c** was pronounced like Mod. Eng. *k*, or, when palatal, like English *ch* in *child*, and was distinctly heard as *k* in the combination **cn**; **cg** like *dg* in Mod. Eng. *bridge* (see 11). **g** was pronounced as *g* (but see 9) and as *y* (10). **h** was pronounced as in English, even in the combinations **hl**, **hn**, **hr**, **hw**; when final, and in the combinations **ht**, **hð**, and **hh**, it had the sound of German *ch*, as in *ach* or in *ich*. **hs** was pronounced like Mod. Eng. *x* (cf. 2).

When **c** was pronounced as *k*, **g** as *y*, and **h** as German *ch* in *ach*, these letters are to be regarded as gutturals; when as *ch* in *child*, *y*, and *ch* in *ich* respectively, as palatals (10).

8. **Surds and sonants.** — The consonants **p**, **t**, **c**, together with **f**, **s**, **ð** when pronounced like Mod. Eng. *f*, *s*, *th* in *thin*, are called surds. All the other consonants, and all the vowels and diphthongs, are called sonants.

**f**, **s**, and **ð** are surds when beginning a syllable, or following a surd at the end of a syllable; they are

sonants, that is, are pronounced like *v*, *z*, and *th* in *the*, when they occur between two sonants, or follow a sonant at the end of a syllable. To the foregoing rule there may be some exceptions; in case of doubt, the analogy of Modern English may be followed.

**9. Spirants and stops.** — Spirants are consonantal sounds producible by a continuous emission of breath. Stops are momentary or explosive. The spirants are **f**, **s**, **ð**, and **h** (properly also **g**); to **f** and **ð** correspond the surd stops **p** and **t**, and the sonant stops **b** and **d**.

**10. Gutturals and palatals.** — The consonants **c**, **g**, **h**, are gutturals when occurring before consonants or the vowels **a**, **ā**, **ē**, **o**, **ō**, **u**, **ū**, **y**, and **ȳ** (and sometimes **āē**). They are palatals when occurring before, and sometimes after, the palatal vowels **æ**, **e**, **ɛ**, **i**, **ī**, **ea**, **ēa**, **eo**, **ēo**, **ie**, **īe** (sometimes **āē**); **c** and **g** medially (that is, in the middle of a word), when they are or may be followed by **e** or **i**; **c** likewise in the combination **sc** (pronounced almost like *sh*); **g** in the medial combination **eg**; and **c(cc, nc)**, **g(ng)** often medially and finally after a palatal vowel; but at least **ng** not always: *e.g.*, **əŋgəl**, **ɛŋglɪsə** have not **ng = nj**. For the pronunciation of these consonants as palatals see 7.

**11. Double consonants.** — Double consonants must not be pronounced as in Mod. Eng., except at the end of a syllable. When medial, each consonant is pro-

nounced separately: **sunnum** as *sun-num*, the *n*'s as in Mod. Eng. *penknife*.

Double **f**, when sonant, is always represented by **bb**, and double **g** is usually written **gg**. The only consonant never doubled is **w**.

### Effects and Relations of Sounds.

**12. Original and derivative vowels.** — Of the vowels and diphthongs of Old English, some are original, in the sense of being more directly an inheritance from the Parent Germanic tongue, while others are derivative, or result from modifications of those that we call original.

The original vowels and diphthongs are the following: —

**a, ā, æ, āē** (sometimes), **e, ē** (rarely), **i** (sometimes), **ī, o, ū, u** (regularly), **ū, īa, īō** (sometimes).

The derivative vowels and diphthongs are: —

**æ** (sometimes), **ā** (sometimes), **ē**, **ō** (usually), **i** (sometimes), **ō, u** (occasionally), **y, ī, ea, eo, īo** (sometimes), **ie, īe**. Though **ea, eo, ie** when short are all derivatives, **ie** may be called a derivative of the second order, since it arises from one of the two others.

**13. Relation of original to derivative vowels.** — The relations between original and derivative vowels may thus be shown (see 17, 18, 20, 21, 25): —

ORIGINAL.	DERIVATIVE.
a	æ, e, ə, ea, ie
ā	ā
e	i, eo, ie, o
i	eo, u
ə	e
o	ə, eo
ō	ā, ēo
u	y
ū	ȳ
ea	ie
ēo	īe

14. Relation of derivative to original vowels. — Reversing the order of the last table, we obtain : —

DERIVATIVE.	ORIGINAL.
æ	a
ā	ā
ə	a, ə, o
ō	ō
i	e
ə	a
y	u
ȳ	ū
ea	a (æ)
ēa (rarely)	ā
eo	e, i, o
ēo	ō
ie	a (ea), ə, e (eo), i (eo)
īe	ā, ēo

Occasionally (28, 29, 30) ā is derived from æ, ē from e, i from i, ō from o or a, ū from u, ȳ from y, ā from ea, and ēo from eo. Rarely are o and u derived from e and i (26).

*It must be observed that not every vowel standing in the column of derivatives belongs exclusively there. Thus i, for example, is sometimes original (12).*

**15. Umlaut.**—Umlaut is a change effected in the vowel of a stressed syllable by the vowel of a following, usually the next following, syllable.

There are two chief kinds of umlaut, the **i**-umlaut (pron. *ih'-oom'-lowt*), and the **u**- or **o**-umlaut (*oo-* or *oh-*).

**16. The i-umlaut.**—i-umlaut is a change effected in a vowel or diphthong by palatalization, such palatalization consisting in an approximation of the umlauted vowel or diphthong to the sound of i (*ih*). The cause of i-umlaut was in all cases an i or a j (pronounced like Mod. Eng. *y*) of a following syllable, but the i or j usually disappeared before the period of historic Old English, or was turned into e. When the word umlaut is used without qualification, i-umlaut is to be understood. See Appendix V.

**17. Illustrations of i-umlaut.**—The effect of i-umlaut will be shown by the following table:—

ORIGINAL VOWEL.	UMLAUT VOWEL.
a	ɛ (æ)
ā	æ
e	i
ɛ	ɛ
o	ə
ō	ɔ
u	ɔ̄

ORIGINAL VOWEL.	UMLAUT VOWEL.
ū	ȳ
ea (from a)	ie
ēa	īe
eo (from e)	ie
ēo	īe

Examples are: **mann** (*man*), **menn** (*men*); **lār** (*lore*), **lēran** (*teach*); **helpan** (*help*), **hilpȳ** (*helps*); **menn** (*man*), **menn** (*men*); **oxa** (*ox*), **exen** (*oxen*); **dōm** (*doom*), **dēman** (*judge*); **wulle** (*wool*), **wyllen** (*woollen*); **brūcan** (*use*), **brȳcȳ** (*uses*); **eald** (*old*); **ieldu** (*age*); **hēah** (*high*), **hīhra** (*higher*); **weorpan** (*throw*), **wierpȳ** (*throws*); **hrēowan** (*rue*), **hrīewȳ** (*rues*).

Sometimes two words are so related that **y** seems to be **i**-umlaut of **o**, like **gold** (*gold*), **gylden** (*golden*); but in such cases the **o** came from an earlier **u**.

The umlaut of **a** is generally **ē**, but in some words **æ** is found.

Strictly speaking, **i** is not the umlaut of **e**, but the phenomenon, though resulting from a somewhat different cause, is virtually the same.

**18. Palatal influence.**—Initial **g**, **c**, and **sc**, change **æ** (from **a**) to **ea**, **ā** to **ēa**, and **ē** to **īe**; and **sc** sometimes changes **a** to **ea**, **ā** to **ēa**, **o** to **eo**, and **ō** to **ēo**. Examples: **gæf** (*gave*), **geaf**; **gāefon** (*gave*, plur.), **gēafon**; **scēppan** (*create*), **scieppan**; **gefan** (*give*), **giefan**; **scacan** (*shake*), **sceacan**; **scādan**

(*separate*), **scēadan**; **scop** (*poet*), **secop**; **scōh** (*shoe*), **scēoh**. Even **ēo** from **ū**: **scēor**, from **scūr**, *shower*.

In the following words, the **ge** represents original **j** (pron. *y*): **geoc**, *yoke* (orig. *joe*); **geond**, *through* (orig. *jond*); **geong**, *young* (orig. *jung*); **geoguð**, *youth* (orig. *juguð*); **gēomor**, *grief* (orig. *jōmor*); **gēa**, *yea* (orig. *jā*); **gēar**, *year* (orig. *jār*); **gē**, *ye* (orig. *jē*). Perhaps better **scēadan**, **geōmor**, etc.

The **i** found in the present stem of some weak verbs (116) stands for original **j** (pron. *y*), and, as **g** represents this **j** in the words just instanced, so it often appears in the endings of these weak verbs, sometimes alone, sometimes followed by **e**, sometimes in one of these two forms preceded by **i**. Thus **nērian**, *save*, occurs also as **nērgan**, **nērigan**, **nērigeam**, etc.; the ind. pres. 1st sing. **nērie** as **nērge**, **nērige**, etc.

Wherever in or just preceding the inflectional ending of a word, **e** or **g** is followed by **e** before another vowel, the **e** must be understood to indicate an original **j** (pron. *y*), and an alternative form without **e** also exists. Thus **sēcean** and **sēcan**, *seek*; **mēnigeo** and **mēnigo**, *multitude*. Similarly, the **i** and **g** in the inflectional endings of nouns like **hēre**, *army* (44. 2) represent original **j** (pron. *y*).

**19. y and ū for ie and īe.** — **y** and **ū** properly represent the **i**-umlaut of **u** and **ū**, but are also frequently found for **ie** and **īe**. Sometimes, again, the latter

are represented by **i** and **ī**. Hence, in looking for words containing these letters, it is never safe to confine the search to any one of the three. From **eald**, *old*, is formed by means of **i**-umlaut the noun **ieldu**, *age* (17); but the latter might occur in a text or glossary as **yldu**. Contrariwise, on finding **yldu** in a text or glossary, it would not be safe to conclude that the **y** represented the **i**-umlaut of **u**, since, as we have just seen, it really goes back to **ea** and **a**. Again, were the word to be found as **ildu**, it should not be inferred that the **i** is either original or derived from **e** (17), for the reason just adduced.

*Remember that y or i, short or long, may stand for ie, short or long.*

**20. The u- or o-umlaut.** — This umlaut is a change effected in the vowels **a**, **e**, or **i** by a **u** or **o** of the following syllable. By it **a** is converted to **ea**, and **e** or **i** to **eo** (sometimes **i** to **io**). Examples: **caru**, *care*, becomes **cearū**; **weruld**, *world*, becomes **weoruld**; **milie**, *milk*, becomes **meoloc** or **mioloc**. The change of vowel is, however, not invariable in these circumstances, and, on the whole, may be regarded as exceptional.

The explanation of this phenomenon is that the vowel sound of the following syllable is anticipated, as it were. The vocal organs, while pronouncing the **a** (properly **æ**) of **caru** (**caeru**), are already shaping

themselves to pronounce the **u**; hence the result is **œuru**, very nearly, which is further modified into **cearu**. For **weoruld** the explanation is similar, but easier.

**21. Breakings.** — Before **r** + consonant, **l** + consonant, and **h** + consonant or **h** final, **a** is regularly converted into **ea**, and **e** or **i** frequently into **eo**. This change is called *breaking*, because the one vowel is, as it were, *broken* into two. Examples: —

- a)* **a** to **ea**: **arm** (*arm*), **earm**; **ald** (*old*), **eald**; **ahta** (*eight*), **eahta**.
- b)* **e** or **i** to **eo** (to sometimes from **i**): **erðe** (*earth*), **eorðe**; **elh** (*elk*), **eolh**; **fehtan** (*fight*), **feohtan**; **Piht** (*Piet*), **Pioht**, **Peoht**.

It must be remembered that the sound of **e** in **ea** differs materially from that of the same letter in **eo** (5; cf. 20).

The explanation of breaking lies in the fact that the vowels which experienced breaking were formed with a position of the vocal organs quite different from that concerned in the production of **r**, **l**, and **h**, as pronounced in Old English. These consonants, at the time when they caused breaking, were gutturals; the vowels that underwent breaking were palatals (strictly speaking, when we say that **a** was broken, we should rather say that it was **œ**). In the production of these consonants, the back part of the mouth

was chiefly concerned; in that of the vowels it was the forward part. Hence, in passing from the vowel position to that of the consonant, an intermediate vowel sound or glide was produced, akin in position and sound to the consonant which it preceded. Although these consonants have at present a pronunciation which cannot be called guttural, yet it is possible to pronounce a sentence like 'What ails you?' in so drawling a manner, especially as regards 'ails,' that this word shall have nearly the sound of *ā-uls*. The obscure *uh*-sound thus developed may be compared to the second element of the diphthong in *ea* and *eo*. Here may be adduced Shakespearian lines such as—

Strikes his breast *hard* (hah-urd), and anon he casts.

— HEN. VIII. 3. 2. 117.

Look how he makes to Cæsar, *mark* (mah-urk) him.

— JUL. Cæs. 3. 2. 18.

My *lord* (law-urd), will it please you pass along.

— RICH. III. 3. 1. 186.

In all these, metre seems to demand that the italicized words shall be pronounced as disyllabic (Abbott's *Shakespearian Grammar*, § 485).

**22. Ablaut.** — Ablaut (pron. *ahp'lout*) is a prehistoric relation existing between the vowels of different tense-stems derived from the same verbal root. Thus the relation of *i*, *a*, and *u*, in the Mod. Eng. *sing*, *sang*, *sung*, is an ablaut relation, and so is the relation of

*i, o, i* in the Mod. Eng. *drive, drove, driven*. In Old English the tense-stems of these verbs would be **sing-**, **sang, sung-, sung-** (104); **drif-, drāf, drif-, drif-** (102). In the former, *i, a, u, u* stand in an ablaut relation; in the latter, **ī, ā, ī, ī**.

It must be observed that the verbal stems concerned sometimes appear in nouns and adjectives, as well as in verbs. Thus the vowel of the Mod. Eng. noun *song* stands in an ablaut relation with those of the tense-stems *sing* and *sung*. Again, in Old English, the **i** of the noun **bite, bite**, stands in an ablaut relation with the other vowels of the tense-stems of **bitan, bite**. The latter are **bit-, bāt, bit-, bit-** (102), and hence the radical vowel of the noun is identical with that of the third and fourth stems.

*Ablaut is not to be confounded with umlaut. Umlaut admits of explanation; ablaut must, so far as Old English is concerned, be merely accepted as a fact.*

**23. Stress, and the vowels of unstressed syllables.**—The stressed syllable is the principal one, and usually the first one of the word, except in compounded verbs, and nouns or adjectives with the prefixes **be-, ge-**, and sometimes **for-**; these stress the root syllable. The laws relating to vowels hold only of stressed syllables. In unstressed syllables, especially in the second syllable of trisyllabic words, the vowel is liable to pass into a neutral sound, often represented by **e**, or to disappear

altogether. When the vowel disappears, the trisyllabic word of course becomes disyllabic: *əngel*, *angel*, gen. *əngles* (instead of *əngeles*); *hēafod*, *head*, gen. *hēafdes* (instead of *hēafodes*). Syncope, as such disappearance is termed, is most apt to occur after a long *syllable* (4).

**24. Representation of Old English vowels in Modern English.**—The same Old English vowel letter is not always represented by the same Mod. Eng. letter, nor its sound by the same Mod. Eng. sound; yet there is a certain uniformity, differing in degree with different vowels, in the representation of both sound and letter. Some of the more regular correspondences are given in the subjoined table, though it must be understood that exceptions are numerous. The Mod. Eng. sound or letter that is first given is the commonest; the second is often comparatively rare. The figuring of the Mod. Eng. vowel sounds is that of Webster's Dictionary. For details, see Mayhew's *Synopsis of Old English Phonology*.

	OE. LETTERS.	MOD. E. LETTERS.	MOD. E. SOUNDS.	ILLUSTRATIONS.
But	a	a	ā, ă	<i>nama</i> , name; <i>land</i> , land
	ag	aw	ą	<i>haga</i> , hawk
	ā	o, oa	ō; ô before r	<i>hām</i> , home; <i>ār</i> , oar
But	æ	a	ă, ă	<i>glæd</i> , glad; <i>fæder</i> , father
	aeg	ai, ay	ă	<i>brægn</i> , brain; <i>dæg</i> , day
	æ	ea, ee, e	ę, ę	<i>dęł</i> , deal; <i>sęd</i> , seed; <i>flęsc</i> , flesh

OE. LETTERS.	MOD. E. LETTERS.	MOD. E. SOUNDS.	ILLUSTRATIONS.
e, ę	e, ea	ę, ē	feđer, feather; twelf, twelve; spere, spear
But eg	ai, ay, a	ā	regn, rain; weg, way; ęggn, thame
ē	ee, e	ē (seldom ę)	ewēn, queen; hēr, here; (blētsian, bless)
i	i	ī; ī before ht, nd, ld	fise, fish; miht, might; blind, blind; cild, child
But ig	i	ī	nigon, nine
i	i	ī, ī	rīm, rime; wīsdōm, wisdom
o, ę	o, oa	ō, ő; ə before r	bodig, body; lōng, long; bolla, bowl; hōrd, hoard
ō	oo, o	ōō, ū, ūō	hrōf, roof; őther, other; böe, book
But ōw	ow	o	blōwan, blow
u	u, o	ū, ūō	lufu, love; wulf, wolf
But und	ound	ound	hund, hound
ū	ou, ow, u	ou, ū	hlūd, loud; būr, bower; būtan, but
y	i, u, o	ī, ū	eyning, king; byrđen, burthen; wyrm, worm
ý	i	ī, ī	brýd, bride; fýst, fist
ea	a	ă, ā, ą	weaxan, wax; heard, hard; eall, all
But eald	old	ōld	beald, bold
(Anglian ăld)			
ēa	ea	ę, ē	bēacen, beacon; dēad, dead
But ęaw	ew	ū	dēaw, dew
eo	ea, e, u	ę, ū	eorđe, earth; beorg, berg; ceorl, churl
But eor	ar, ear	ar	heorot, hart; heorte, heart
ēo	ee, ie, e	ę, ē	dēop, deep; fēond, fiend; dēofol, devil
But ęow	ew	ū	blēow, blew
ie	e, ie	ę, ē	hierde, herd; gieldan, yield
īe	See ē		

25. Influence of nasals.—The nasals **m** and **n** change a preceding a to q. Usage is not uniform; some texts have a in this position, and others q.

*When a word cannot be found under a, look for it under q, and conversely.*

26. Influence of w.—In cases where e or i has become eo or io (20, 21), a preceding w is apt to change eo to o or u, and io to u. For example, **weruld** (*world*) becomes **weoruld** through the influence of u-umlaut (20), and this may then become **woruld**. Similarly, **widuwe** (*widow*) becomes **wioduwe**, and then **wuduwe**. For the o and u thus produced, y is sometimes found.

*When o, u, or y immediately follows w, it may be suspected, though it must not be assumed, that the vowel was once eo or io, originally e or i.*

### Consonantal Loss and Change.

27. Loss or vocalization of w.—Some words ending in a long vowel or diphthong originally ended in w, and the w is still found in the oblique cases of these words. Thus, nom. **enēo** (*knee*), gen. **enēowes**, etc., and occasionally in the nominative, **enēow** (47. 3).

At the end of a word, and following a short syllable which ends in a consonant, u often stands for original w, the latter having undergone vocalization in that position. When an inflectional syllable is added

beginning with a vowel, the **w** reappears. Thus, nom. **gearu** (*ready*), gen. **gearwes**, etc. (57. 5).

There is frequent loss of initial **w** in the negative forms of the verbs **wesan**, *be*, **witan**, *know*, **willan**, *will*: **næs**, *was not*, **nāt**, *knows not*, **nolde**, *would not*, etc. It also disappears in **nā(u)ht** for *naught*, **cuc** for **ewic**, *alive*, and a few other words.

**28. Loss or replacement of g.** — Before **d** and **n** (and before **ð** in the word **tīðian**, *grant*), **g** is often lost, the preceding vowel being lengthened by way of compensation: **mægden** and **mēden**, *maiden*; **ðegn** and **ðēn**, *thane*. Properly speaking, the palatal **g**, already in such cases pronounced almost like a vowel, becomes indistinguishable from **i** or **y** in pronunciation, and by this time its effect is simply to lengthen the vowel which precedes. In a similar manner, **ig** may be contracted into **i**, sometimes shortened to **i**: **hungri** and **hungri**, *hungry*; **ligeð** and **lið**, *lies* (from **liegan**); **stigrāp** and **stirāp**, *stirrup*. The above losses are *regular* only after palatal vowels (10).

After a guttural vowel (10), after **r**, or (especially in LWS.) before **-st** and **-ð**, endings respectively of the 2d and 3d sing. pres. ind., **g** frequently becomes **h**, occasionally **gh**: **genōg** and **genōh**, *enough*; **burg** and **burh**, *city*; **stigð** and **stihð**, *climbs*.

**29. Loss of h.** — Certain words ending in **h** lose the **h** before an inflectional ending beginning with a vowel,

at the same time lengthening the vowel of the stem, if short: **feorh**, *life*, gen. **fēores**; **fcoh**, *property*, gen. **fēos**. There are besides a number of contract verbs (101) in which an original **h** has been lost before vowels (100); **gefēon**, *rejoice*, orig. **gefēhan**.

The initial **h** of certain indefinite pronouns, and of the various forms of **habban**, *have*, is frequently lost after **ne**, *not*: **nāwðer**, **nāðer** (27) for **ne āhwæðer**, *neither*; **næfde**, *had not*.

**30. Loss of m and n.** — Before the spirants **f**, **s**, and **ð** there has been in some words the loss of an original **m** or **n**, with a lengthening of the preceding vowel: **ōsle**, *ousel*, orig. **amsala**; **ūs**, *us*, orig. **uns**. When the resulting vowel is **ō**, or its umlaut **ē** (17), the original vowel was **a** (**ø** before nasal, 25): **gōs**, *goose*, orig. **gams**; **ēst**, *favor*, orig. **ansti**.

**31. Metathesis of r.** — In some words in which a vowel was originally preceded by **r**, the **r** has changed places with the vowel. Thus **burna**, *fountain*, *brook* (cf. Scottish *burn*), was originally **brun(n)a** (cf. Germ. *Brunnen*); **hors**, *horse*, orig. **hros** (cf. Germ. *Ross*).

**32. Metathesis of sc.** — After a vowel, **sc** frequently becomes **es**, often represented by **hs** or **x** (2). Thus **āscian**, *ask* (cf. Germ. *(h)eischen*) becomes **ācsian**, **āhsian**, **āxian** (dial. Mod. Eng. *axe*).

33. Change of **d** to **t**.—When **d** either precedes or follows a surd (8) in the same word, it regularly becomes **t**. Thus from **bindan**, *bind*, the ind. pres. 2d sing. is formed by adding **-st** (though sometimes **-est**), thus, **bindst**; but, in accordance with this principle, **bindst** becomes **bintst**. So from **īecan**, *increase*, the ind. pret. 3d sing. is formed by adding **-de**, thus, **īecde**; but **īecde** becomes **īecte**.

34. Changes of **ð** in conjunction with other dentals.—Whenever **d** or **t** comes to stand immediately before **ð**, the combination becomes **tt**, which is sometimes simplified to **t** (35). Thus **binded**, ind. pres. 3d sing. of **bindan**, becomes **bindð** by elision of the **e** in an unstressed syllable (23); but **bindð** invariably appears as **bint**; **bidð** and **bítð**, respectively from **bidan**, *await*, and **bítan**, *bite*, both become **bitt** or **bit**.

By a somewhat similar change, **sð** often becomes **st**. For **ðs** is usually found **ss**, which may be simplified to **s** (35).

*Suspect that t near the end of a verb may stand for d or ð, or be the result of contraction.*

35. Gemination simplified.—Double consonants are of frequent occurrence, especially before an inflectional syllable beginning with a vowel. Thus **swim-man**, *swim*, **bedde**, *to a bed*, etc. But gemination is frequently simplified, or, in other words, the sec-

ond consonant is dropped, (a) at the end of a word, (b) before another consonant, (c) in certain other situations. Thus:—

(a) **mannes**, gen. sing., but **mann** or **man**, *man*, nom. sing.; (b) **ealles**, gen. sing. of **eal**(1), *all*, but **ealne**, acc. sing. masc.; (c) **ōðer**, *other*, with gen. plur. ending **ōðerra**, but usually **ōðera**, **ōðra**.

36. **Gemination pointing to original j.**—In many words which contain a double consonant, especially those whose stem vowel is **ē**, the stem was originally followed by **j** (pron. *y*), and the consonant was not geminated, but single: **sellan**, *give*, orig. **saljan**. This was always the case with words containing **cg**, which, it will be remembered, is the representative of **gg** (11): **sēgan**, *say*, orig. **sagjan**; **hrycg**, *buck*, orig. **hrugjo-**.

37. **Grammatical change.**—As between certain related words, there is an interchange of **ð** and **d**, **s** and **r**: inf. **cēsan**, *choose*, past part. **coren**; inf. **cweðan**, *say*, past part. **cweden** (cf. the noun **cwide**, *discourse*). This is technically known as grammatical change. Under similar circumstances, there is a like change between **h** and **g**, and **h** and **w**, but owing to a partial disappearance of the **h** (cf. 100) this is less noticeable: **sliehð**, *strikes* (inf. **slēan**), **slōg**, *struck*; **siehð**, *sees* (inf. **sēon**), **sāwon** (*they*) *saw*.

## INFLECTION.

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### Declension of Nouns.

**38. Gender of nouns.**—Nouns are either masculine, feminine, or neuter. Names of males are masculine, and those of females feminine, except **mægden**, **mædæn** (28), *girl*, **wif**, *wife*, and **bearn**, **cild**, *child*, which are neuter. The gender of most nouns must be learned from the dictionary; but all nouns ending in **-a** are masculine, and belong to the weak declension (53); all ending in **-dōm**, **-els**, **-ere**, **-hād**, and **-scipe**, and most in **-end**, with *names of persons* in **-ing** and **-līng**, are strong masculines; those ending in **-estre**, **-nes**, **-rāden**, **-ð(u)** (**-ðo**), **-ung**, most in **-u**, and a few *abstracts* in **-ing**, are strong feminines.

Compound nouns take the gender of their last component; thus **wifman**, *woman*, is masculine, because **man(n)** is masculine.

**39. Strong and weak nouns.**—According to their declension, all nouns are either strong or weak. The nominative of weak nouns always ends in a vowel, either **-a** or **-e**, but not all nouns ending in **-e** are weak.

**40. Cases of nouns and adjectives.** — Old English has six cases, though in general only four are distinguished. These four are the nominative, genitive, dative, and accusative; the two additional are the vocative, the case of direct address, and the instrumental, which is virtually indistinguishable from the dative, except in adjectives.

The nominative is used as in English. The genitive is the case denoting possessor, source, or cause; its sign is *of*. The dative denotes the indirect object of an action; its sign is *to* or *for*. The accusative denotes the direct object; it has no sign. The instrumental denotes the means by which an action is performed; its sign is *by*.

The instrumental of nouns is included in the declensions under the dative.

**41. Uniform case endings.** — All nouns, whatever their declension, end in **-um** in the dative plural. The genitive plural always ends in **-a**, either appended directly to the stem, or with **-en-** (rarely **-r-**) interposed (43. 6); accordingly the genitive plural, to speak more strictly, always ends in **-a** or **-ena** (very rarely **-ra**).

Instead of **-um** is occasionally found **-un**, **-on**, or **-an**, and in later Old English these endings grow common.

**42. Strong masculine endings.** — All strong masculines, except umlaut masculines (46) and those in **-u** (45), take the following as regular endings (for exceptions

see 43. 5-9; 44. 4), where — represents the form of the nominative singular:—

SINGULAR.	PLURAL.
N.V.A. —	-as
G. -es	-a
D. -e	-um

43. **Masculines ending in a consonant.** — The greater number of strong masculines are declined like *fisc*, *fish*:—

SINGULAR.	PLURAL.
N.V.A. <i>fisc</i>	<i>fiseas</i>
G. <i>fisees</i>	<i>fisea</i>
D. <i>fisce</i>	<i>fiscaum</i>

1. A very few words ending in -eg may insert -e before the endings of the plural: *segeas*, etc. (18).

2. If the radical vowel of the nominative is æ before a single consonant, this is changed in the plural to a: *dæg*, *day*, but plur. *dagas*, *daga*, *dagum*.

3. Nouns ending in h lose this consonant before a case ending, and in so doing lengthen the radical vowel or diphthong. Thus *fearh*, *swine*, but *fēares*, etc. (29). If the h is preceded by a vowel, the vowel of the ending is lost: *scōh*, *shoe*, but nom. plur. *scōs*, not *scōas*.

4. Disyllabic nouns generally lose the vowel of the second syllable before all endings, when the stem is long by nature or position (4, 23), if the second syllable is not long by position. Otherwise the vowel of the

second syllable is regularly preserved. Examples are as follows:—

- a. Stem long by nature, and second syllable short: **ēðel**, *country*, gen. **ēðles**, not **ēðeles**.
- b. Stem long by position, and second syllable long by position: **hēngest**, *stallion*, dat. **hēngeste**, not **hēngste**.
- c. Stem long by position (vowel before two consonants), and second syllable short: **dryhten**, *lord*, gen. **dryhtnes**, not **dryhtenes**.
- d. Stem short by nature, and second syllable short: **heofon**, *heaven*, dat. **heofone**, not **heofne**.

Occasional exceptions are found: **dryhtenes**, **heofne**. The retention or loss of the vowel is in part dependent upon the date of the particular text.

- 5. In a few words there is an occasional gen. and dat. sing. and nom. plur. in **-a**: **feld**, *field*, **ford**, *ford*, **winter**, *winter*, **suner**, *summer*, and a few others of rare occurrence.
- 6. Nouns in **-end**, originally present participles (143), take the gen. plur. in **-ra**, instead of **-a**, and the plur. nom. voc. acc. in **-e**, or without ending, as well as in **-as**, the latter being rare. Thus nom. plur. **hālend**, **hālende**, as well as **hālendas**; gen. **hālendra**.
- 7. A single word, **bearu**, *grove*, has the nom. sing. in **-u**, and takes **w** instead of the **-u** before all inflectional endings: nom. sing. **bearu**, gen. **bearwes**, etc. (27).

8. The noun **fæder**, *father*, frequently omits the terminations of the sing. gen. and dat.

9. **Hæleð**, *hero*, and **mōnað**, *month*, sometimes omit the termination of the nom. acc. plur.

**44. Masculines in -e.** — The declension of strong masculines in -e is almost identical with that of **fīse**. The sing. nom. acc. voc. takes -e; other exceptions will be noted below. **Ende**, *end*, is thus declined: —

SINGULAR.	PLURAL.
N.V.A. <b>ende</b>	<b>endas</b>
G. <b>endes</b>	<b>enda</b>
D. <b>ende</b>	<b>endum</b>

1. Here belong important classes of nouns ending in **-ere** (143) and **-scipe**, besides some others. They are much less numerous, however, than those of the preceding declension.

2. The noun **hēre**, *army*, sometimes takes -g- or -ig- before the endings of the singular, and the same, or -ige-, before the endings of the plural: **her(i)ges**, etc. Two words sometimes have the gen. plur. in -ig(e)a, -ia: **wine**, *friend*, **Dēne**, *Danes*, gen. plur. **winigea**, **Dēniga**, **Dēnia** (18).

3. Nouns ending in -ce may retain the -e before the endings of the plural: **lēcce**, *physician*, nom. plur. **lēceas**, as well as **lēcas** (18).

4. A few masculine nouns in -e occasionally take the nom. acc. plur. in -e, instead of -as: **wine**, or

**winas**, *friend*. The following are found in the plural only: **lēode** (also **lēoda**), *people*, **ielde**, *men*, **ielſe**, *elves*, and the proper nouns **Engle**, *Angles*, **Seaxe**, *Saxons*, **Mierce**, *Mercians*.

**45. Masculines in -u.** — Here belong the words **sunu**, *son*, **wudu**, *wood*, **me(o)du**, *mead*, **magu**, *boy*, **bre(o)go**, *prince*, **leoru**, *sword*, **lagu**, *lake*, **si(o)du**, *custom*, **spitu**, *spit*. **Sunu** is thus declined: —

SINGULAR.	PLURAL.
N.V.A. <b>sunu</b>	<b>sunu</b>
G. <b>sunā</b>	<b>sunā</b>
D. <b>sunā</b>	<b>sunum</b>

1. The ending of the nom. sing. **-u** (sometimes **-o**) is liable to intrude everywhere except in the dat. plur. and gen. sing. and plur.

2. Besides **sunu** and **wudu**, the nouns above given are scarcely found except in the nom. acc. sing.

3. In later Old English these words begin to assume the endings of **fisc** (43): gen. **sunes**, nom. plur. **sunas**, etc.

**46. Umlaut masculines.** — Here belong **fōt**, *foot*, **tōð**, *tooth*; **man(u)**, *man*; **fēond**, *enemy*, **frēond**, *friend*, (142); **brōðor**, *brother*. These take umlaut of the radical vowel (17) in the dat. sing. and nom. voc. acc. plur., and have no ending in those cases. **Fōt** is thus declined: —

SINGULAR.	PLURAL.
N. V. A. fōt	fōt
G. fōtes	fōta
D. fēt (fōte)	fōtum

1. **Brōðor** is irregular, forming its nom. voc. acc. plur. as **brōðor** or **brōðru**, instead of **brēðer**.

2. Occasionally there is found a plur. **fōtas**, **tōðas**, instead of **fēt**, **tēð**.

3. **Fēond** and **frēond** usually have dat. sing. **fēonde**, **frēonde**, sometimes plur. **fēond**, **frēond**, or even **fēondas**, **frēondas**.

47. Strong neuters. — In general, the chief distinction between the declension of masculines and that of neuters is in the plur. nom. acc. Where the masculine has **-as**, the neuter, if its radical syllable be short, has **-u**, or sometimes **-o**; if long, has no ending whatever (cf. 23, and especially its final sentence). When the *radical syllable is short*, the paradigm accordingly is (**hof**, *dwelling*): —

SINGULAR.	PLURAL.
N.A. <b>hof</b>	<b>hofu</b>
G. <b>hofes</b>	<b>hofa</b>
D. <b>hofe</b>	<b>hofum</b>

With a *long radical syllable* (4), the paradigm is (**word**, *word*): —

SINGULAR.	PLURAL.
N.A. <b>word</b>	<b>word</b>
G. <b>wordes</b>	<b>worda</b>
D. <b>worde</b>	<b>wordum</b>

1. Disyllables are sometimes without ending in the nom. acc. plur., and sometimes take **-u**: **wāp(e)n** and **wāpnu**, *weapons*; but usually **mægenu**, *forces*, **nītenu**, *cattle*, **earfoðu**, *labors*, **wæt(e)ru**, *waters*, **hēafdu**, *heads*, **wundor**, *wonders*.

2. Occasionally the nom. acc. plur. takes **-o** or **-a** instead of **-u**.

3. **Trēo**, *tree*, and **cnēo**, *knee*, take **-w** before all case endings, and sometimes in the nom. sing.: **trēowes**, etc. (27). Nom. acc. plur. **trēowu**, **cnēowu**.

4. For a change in the radical vowel of the plural, see 43. 2: **fæt**, *vessel*, but **fatu**, **fata**, *fatum*.

5. For the loss of final **h**, see 43. 3: **feoh**, *money, fee*, gen. **fēos**.

6. For the loss (syncopation) of the vowel of the second syllable, see 43. 4: **hēafod**, *head*, nom. plur. **hēafdu**, not (usually) **hēafodu**; **tungol**, *star*, nom. plur. **tunglu**, not **tungolu**; **wæter**, *water*, gen. **wæt̄eres**, not (regularly) **wætres**. Syncopation is, however, less constant in the nom. acc. plur. of neuters, in cases corresponding to 43. 4. *a*.

7. Neuters ending in **-en** and **-et** sometimes double the final consonant before a case ending: **ǣfen**, *even* (*-ing*), gen. **ǣfenes** or **ǣfennes**, etc. These nouns retain the **-e** of the second syllable.

**48. Neuters in -e.**— These are declined like **word**, except that the sing. nom. voc. acc. has **-e**, and the

plur. nom. voc. acc. has **-u**.   Paradigm (**wīte**, *punishment*) :—

SINGULAR.	PLURAL.
N. V. A. <b>wīte</b>	<b>wītu</b>
G. <b>wītes</b>	<b>wīta</b>
D. <b>wīte</b>	<b>wītum</b>

1. If the **-e** of the nom. sing. is preceded by **e** or **g**, the endings of the plural *may* be preceded by **i** (or **e**): **rīcu** or **rīciu**, **rīca** or **rīcia**, etc. (18).

49. **Neuters in -u.**— These are declined like **bearu** (43. 7), except that they take **-u** in the plur. nom. acc., instead of **-as**. There are only half a dozen in all, and these are not of common occurrence: **bealu**, *evil*, gen. **bealwes**, etc.

50. **Irregular neuters.**— The three words **lamb**, *lamb*, **cealf**, *calf*, **æg**, *egg*, and sometimes **cild**, *child*, are declined regularly in the singular, but take **r** in the plural before the endings **-u**, **-a**, **-um**: **lamb**, gen. **lambes**, but nom. plur. **lambru**.

In LWS. the regular forms, without **r**, occur.

51. **Strong feminines.**— Feminine disyllables ending in **-u**, and having a short radical syllable, belong here; monosyllables with a long radical syllable, and most disyllables, discard the **-u** of the nom. sing. Abstracts, though long, follow **a**.

a) Paradigm of the short stems, **giefu**, *gift* : —

SINGULAR.	PLURAL.
N.V. <b>giefu</b> , -o	<b>giefa</b> , -e
G. <b>giefe</b>	<b>giefa</b> (-ena)
D. <b>giefe</b>	<b>giefum</b>
A. <b>giefe</b>	<b>giefa</b> , -e

Occasionally the ending -u or -o is found in the oblique cases of the singular and in the nom. acc. plural. **Duru**, *door*, has -a in the gen. dat. sing., and in the whole plural except the dative. Two or three nouns in -u take -w before the ending in the oblique cases: **beadu**, *battle*, gen. **beadwe**, etc.

b) Paradigm of the long stems and polysyllables, **glōf**, *glove* : —

SINGULAR.	PLURAL.
N.V. <b>glōf</b>	<b>glōfa</b> , -e
G. <b>glōfe</b>	<b>glōfa</b>
D. <b>glōfe</b>	<b>glōfum</b>
A. <b>glōfe</b>	<b>glōfa</b> , -e

1. A few nouns discard the -e of the acc. sing.: **dæd**, *deed*, **tid**, *time*, **woruld** (20, 26), *world*.
2. Only rarely does the gen. plur. of long stems take -(e)na.
3. Disyllables in -ung often have -a instead of e in the dat. sing., and sometimes in the gen. acc. sing.: **leornung**, *learning*, dat. **leornunga**. The words **hand**, *hand*, **fлr**, *floor*, and **woruld**, *world*, occasionally make the same change.
4. Disyllables syncopate the vowel of the second

syllable according to 43. 4: *sāwol, soul, gen. sāwle*, etc.

5. Polysyllables in **-nes**, **-en**, **-el**, and **-et** double the final consonant when a syllable is added, and retain the preceding **-e**: gen. dat. acc. sing. *ēaðmīōdnesse, humility, byrðenne, burden*, etc.

52. **Umlaut feminines.**—These modify the root vowel by umlaut in the dat. sing. and nom. voe. acc. plur., and often in the gen. sing., that is, change **ā** to **ā**, **o** to **ē**, **ō** to **ē**, **u** to **y**, and **ū** to **ȳ**. The gen. sing., and occasionally the dat. sing., is sometimes formed regularly, without umlaut, and with the ending **-e**. Paradigm, (*gōs, goose*):—

SINGULAR.	PLURAL.
N.V.A. <i>gōs</i>	<i>ges</i>
G. <i>gēs, gōse</i>	<i>gōsa</i>
D. <i>gēs</i>	<i>gōsum</i>

The principal nouns which belong here are: **āc, oak**, **gāt, goat**; **bōc, book**, **brōc, trousers**, **gōs, goose**, **wlōh, fringe**; **burg, castle**, **city**, **furh, furrow**, **sulh, plough**, **turf, turf**; **cū, cow**, **grūt, grout**, **grits**, **lūs, louse**, **mūs, mouse**, **trūh, trough**; **ēa, river**; **niht, night**.

1. The dat. (gen.) sing. of **burg** is usually **byrig**, not **byrg**.

2. **Mōdor, mother**, and **dohtor, daughter**, are declined like **brōðor** (46. 1), except that **mōdor** has only the nom. acc. plur. **mōdru, -a**, and both may have an umlaut gen. sing. in LWS. (but usually **mōdor, dohtor**).

3. **Sweostor**, *sister*, is without umlaut in any case; it remains **sweostor** in every case except the gen. plur. **sweostra** and dat. plur. **sweostrum**.

53. **Weak nouns.** — Masculines end in -a, feminines and neuters in -e; but the neuters may be conveniently disregarded, only **ēage**, *eye*, and **ēare**, *ear*, belonging to this declension. Paradigms (**mōna**, *moon*, **tunge**, *tongue*) : —

MASCULINE.	FEMININE.
Sing. N.V. <b>mōna</b>	<b>tunge</b>
G. <b>mōnan</b>	<b>tungan</b>
D. <b>mōnan</b>	<b>tungan</b>
A. <b>mōnum</b>	<b>tungum</b>
Plur. N.V.A.	
<b>mōnan</b>	<b>tungan</b>
G. <b>mōnena</b>	<b>tungena</b>
D. <b>mōnum</b>	<b>tungum</b>

1. The number of feminines thus declined is comparatively small. The commonest are perhaps **eorðe**, *earth*, **heorte**, *heart*, **lufe**, *love*, **cirice**, *church*, **tunge**, *tongue*, **hearpe**, *harp*, **sunne**, *sun*, **nādre**, *viper*, and **almesse**, *alms*. The masculines are, on the contrary, very numerous.

2. The declension of the neuters **ēage** and **ēare** differs from that of the feminines only in the acc. sing., which is like the nom. Their gen. plur. is often **ēagna**, **ēarna**.

3. The weak feminine **heofone**, *heaven*, should be distinguished from the strong masculine **heofon**. Besides the weak **lufe**, there is also a strong **lufu**, *love* (51. a).

**54. Proper names.** — Native names are declined like common nouns, except that feminines ending in *-burg* take the dative in *-e* and are without umlaut. Foreign names are sometimes naturalized, and sometimes take their original case endings, but not always with entire consistency. The words **Cent**, **Cert**, **I**, **Tenet**, and **Wiht** are indeclinable, except that **Wiht** has the gen. **Wihte**.

#### Declension of Adjectives.

**55. Weak and strong adjectives.** — Adjectives are declined weak when in the comparative, and usually when in the superlative; when ordinals (except *öðer*, *second*, **78, 80**); when preceded by a demonstrative; when used as masculine or feminine nouns preceded by the definite article; in direct address; sometimes when preceded by a possessive pronoun; and exceptionally in poetry in place of the strong adjective. Otherwise adjectives are always used in the strong form.

**56. Strong declension of adjectives.** — Here it is necessary to distinguish between long monosyllables on the one hand, and short monosyllables (comparatively few) and disyllables on the other.

**57. Disyllables and short monosyllables.** — Paradigm, *glæd, glad* : —

MASCULINE.	NEUTER.	FEMININE.
Sing. N.V. <i>glæd</i>	<i>glæd</i>	<i>gladu</i>
G. <i>glades</i>		<i>glædre</i>

MASCULINE.	NEUTER.	FEMININE.
D. <i>glælum</i>		<i>glædre</i>
A. <i>glælne</i>	<i>glæd</i>	<i>glade</i>
I. <i>glade</i>		
Plur. N. V. A. <i>glade</i>	<i>gladu, -e</i>	<i>glada, -e</i>
G.	<i>glædra</i>	
D.	<i>gladum</i>	

1. Italicized words indicate differences from the noun declension; cf. these with the pronominal declensions (81, 84, 85).

2. When the radical vowel is *æ*, it is changed as in the paradigm. Otherwise it remains unchanged.

3. Disyllables take the same endings as in the paradigm, but frequently syncopate the vowel of the second syllable before an ending beginning with a vowel, as in *þadig*, *blessed*, gen. *þadges* (23; cf. 43. 4), and sometimes conform the nom. sing. fem. to the masc. and neut., and the neut. plur. nom. voc. acc. to the sing.: *hālig*, *holy*, not *hāl(i)gu*.

4. For the ending *-u* sometimes occurs *-o*, and for *-um* the LWS. *-on*, *-an* (cf. 41).

5. Adjectives ending in *-u* (*-o*) change the *u* to *w* before vowels (27): *gearu*, *ready*, gen. *gearwes*, etc.

58. **Long monosyllables.** — The only difference between the declension of the long and that of the short monosyllables is that the ending *-u* of the latter is dropped, and that the radical vowel always remains unchanged. Paradigm, *gōd*, *good*: —

MASCULINE.	NEUTER.	FEMININE.
Sing. N. <b>gōd</b>	<b>gōd</b>	<b>gōd</b>
Plur. N. <b>gōde</b>	<b>gōd</b>	<b>gōde, -a</b>

1. Adjectives ending in **h** drop the **h** in disyllabic forms, and lengthen the radical vowel or diphthong (29): **ðweorh**, *transverse*, gen. **ðwēores**; but **hēah**, *high*, often assimilates the final **h** to a following consonant: **hēanne**, **hēarra**, etc. In LWS. the **h** is often changed to **g** before a vowel: **hēagum**, etc.

2. Words ending in a double consonant usually retain this only before a vowel (35).

59. **Adjectives in -e.** — These are quite numerous. They are declined like the short monosyllables, except that *they always retain their -e when no other ending is provided, but lose it before an ending*. Paradigm, **grēne**, *green* : —

MASCULINE.	NEUTER.	FEMININE.
Sing. N.V. <b>grēne</b>	<b>grēne</b>	<b>grēnu</b>
G. <b>grēnes</b>		<b>grēnre</b>
Plur. N.V.A. <b>grēne</b>	<b>grēnu, -e</b>	<b>grēna, -e</b>

From an acc. masc. sing., like **grēnne**, **bliðne**, for example, it is therefore *not* safe to infer a dictionary form **grēn**, **blið**.

*In consulting the lexicon, care should be taken to distinguish adjectives in -e from such as end in a consonant.*

60. **Weak declension of adjectives.** — This is the same as that of nouns, except that the gen. plur. is regularly

formed in **-ra** (only exceptionally **-a** or the regular weak ending **-ena**). Paradigm, **gōda**, *the good* :—

MASCULINE.	NEUTER.	FEMININE.
Sing. N.V. <b>gōda</b>	<b>gōde</b>	<b>gōde</b>
G.	<b>gōdan</b>	
D.	<b>gōdan</b>	
A. <b>gōdan</b>	<b>gōde</b>	<b>gōdan</b>
Plur. N.V.A.	<b>gōdan</b>	
G.	<b>gōdra</b>	
D.	<b>gōdum</b>	

1. In LWS. **-um** frequently becomes **-an**.

2. When, in consequence of contraction, too many **r**'s or **n**'s are brought together, one of them is rejected. Thus **gearu**, *ready*, forms a comparative **gearura**. This comparative, in turn, would form a gen. plur. **gearurara**. By contraction this would reduce to **gear(u)-r(a)ra**; but the three **r**'s are simplified to two, and the resulting gen. plur. stands as **gearra**.

61. **The present participle.** — The present participle in **-ende** is not to be confounded with the noun in **-end** (for which see 43. 6). It is declined like **grēne** (59). When used in the predicate as nom. or acc. it is generally uninflected. The present participle, like the adjective, is also declined weak.

62. **The past participle.** — The past participle has the double declension of the adjective, both strong and weak. When used in the predicate it is generally indeclinable, or ends like the strong masculine.

## Comparison of Adjectives.

**63. Regular comparison.** — The comparative is formed by adding **-ra** to the stem of the positive, and the superlative by adding **-osta** (**-esta**); with the latter cf. Greek *-ιστός*. The final **-a** represents the masculine termination of the weak adjective (60), and undergoes all the replacements of the weak declension. More rarely the superlative is found in **-ost** (**-est**), which is then regarded as strong. A final **-e** of the positive is dropped in comparison (*e.g.* **eaðe**, *easy*, comp. **ieðra**, not **ieðera**) and a radical **æ** becomes **a** in the superlative (*e.g.* **smæl**, *small*, superl. **smalost**, not **smaelost**; cf. 43. 2).

**64. Comparison without umlaut.** — This is the usual mode: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<b>heard</b> , <i>hard</i>	<b>heardra</b>	<b>heardost</b> , <b>-esta</b>
<b>lēof</b> , <i>dear</i>	<b>lēofra</b>	<b>lēofost</b> , <b>-esta</b>
<b>rice</b> , <i>powerful</i>	<b>rīra</b>	<b>rīcost</b> , <b>-esta</b>
<b>smæl</b> , <i>small</i>	<b>smælra</b>	<b>smalost</b> , <b>-esta</b>

**65. Comparison with umlaut.** — This is followed by a few adjectives. The superlative generally ends in **-esta**: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<b>eald</b> , <i>old</i>	<b>ieldra</b>	<b>ieldesta</b>
<b>lang</b> , <i>long</i>	<b>lēngra</b>	<b>lēngesta</b>
<b>geong</b> , <i>young</i>	<b>glengra</b>	<b>giengesta</b>
<b>sceort</b> , <i>short</i>	<b>sciertra</b>	<b>sciertesta</b>
<b>hēah</b> , <i>high</i>	<b>hiehra</b> ( <i>hierra</i> )	<b>hieh(e)sta</b>
<b>grēat</b> , <i>great</i>	<b>grietra</b>	<b>grietesta</b>
<b>eaðe</b> , <i>easy</i>	<b>ieðra</b>	<b>ieðesta</b>

1. For some of these, unumlauted forms are also found: **hēahra**, **hēahsta**, etc.
2. Syncope of **e** in the superlative occurs in LWS.: **lēngsta**, etc.; in **hīchsta** this is also EWS.
3. For **-ost** may occur **-ust**.

**66. Different stems in comparison.** — In the following the comparative and superlative are not formed from the same stem as the positive: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<b>gōd</b> , <i>good</i>	{ <b>bēt(e)ra</b> sēlla, sēlra	<b>bētst(a)</b> <b>sēlest(a)</b>
<b>yfel</b> , <i>bad</i>	<b>wiersa</b>	<b>wier(re)st(a)</b>
<b>micel</b> , <i>great</i>	<b>māra</b>	<b>māest(a)</b>
<b>lýtel</b> , <i>small</i>	<b>lāssa</b>	<b>lūst(a)</b>

**67. Comparison defective.** — In four cases the positive is wanting as an adjective, but may be supplied as an adverb or preposition: —

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
( <b>feor</b> , <i>far</i> )	<b>fierra</b>	<b>fierrest(a)</b>
( <b>nēah</b> , <i>near</i> )	<b>nēarra</b>	<b>nēhst(a)</b>
( <b>āer</b> , <i>earlier</i> )	<b>ārra</b>	<b>ārest(a)</b>
( <b>fore</b> , <i>before</i> )	<b>furðra</b>	<b>fyrst(a)</b>

**68. Superlatives in -ma.** — Besides the superlative in **-est**, there is one in **-ma** (cf. Lat. *pri-mus*). Two examples are found: **forma**, *the first*; **hindema**, *the hindmost*.

**69. Superlatives in -ma + -esta = -mest(a).** — These double superlatives, as they may be called, are chiefly

formed from adverbs and prepositions. The comparative is peculiar in being *generally* formed in *-erra*, instead of *-ra* :—

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
(síð, <i>late</i> )	síðra	síðemest
(laet, <i>late</i> )	laetra	laetemest
(inne, <i>within</i> )	innerra	innemest
(úte, <i>without</i> )	úterra, ýterra	útemest, ýtemest
(ufan, <i>above</i> )	uferra, yferra	ufemest, yfemest
(niðan, <i>below</i> )	niðerra	niðemest
(fore, <i>before</i> )	furðra	fyrnест
(æfter, <i>after</i> )	æfterra	æsternest
(mid, <i>mid</i> )		midnemest
(norð, <i>northward</i> )	norðerra, nyrderra	norðmest
(süð, <i>southward</i> )	süðerra, sýðerra	süðmest
(éast, <i>eastward</i> )	éasterra	éastmest
(west, <i>westward</i> )	westerra	westmest

#### Formation and Comparison of Adverbs.

70. **Adverbs formed from adjectives.** — Adverbs are formed from adjectives by the addition of *-e*, *-lice*, and *-unga* or *-inga*. Examples are: **wíð**, *wide*, **wíde**, *widely*; **swið**, *strong*, **swiðe**, *very*; **söð**, *true*, **söðlice**, *truly*; **eall**, *all*, **eallunga**, *entirely*. Occasionally *-unga*, *-inga* is employed to form adverbs from other parts of speech.

71. **Adjectives in the genitive as adverbs.** — The ending *-es* of the gen. sing. neut. is employed to form a few adverbs from adjectives: **ealles**, *altogether*: **ðwéores** (58. 1), *perversely*, etc.

72. **Adjectives in the dative plural as adverbs.** — Examples are: **miclum**, *very*; **lȳtlum**, *little*.

73. **Adjectives in the accusative as adverbs.** — Examples are: **full**, *fully*; **genōg**, *enough*.

74. **Adverbs from nouns.** — From the genitive: **dæges**, *by day*; **nīedes**, *needs*; etc. From the instrumental: **sāre**, *sore*, etc. From the dative plural: **dropmælum**, *drop by drop*, etc. (cf. *piccemeal*).

75. **Adverbs of place.** — These are of three classes, according as they answer the question, *Where?* *Whither?* or *Whence?* Examples are: —

WHERE?	WHITHER?	WHENCE?
ðār	ðider	ðqnan
hwār	hwider	hwqnan
hēr	hider	heonan

76. **Comparison of adverbs.** — Adverbs from adjectival stems are regularly compared by adding *-or* for the comparative and *-ost* for the superlative. Example: **strangor**, *more strongly*, **strangost**, *most strongly* (cf. 65).

77. **Irregular comparison of adverbs.** — A few adverbs have no termination in the comparative. They are always monosyllabic, and have usually undergone umlaut. Such are **bēt**, *better*; **mā**, **mē**, *more*; **nēar**, *nearer*; etc.

## Numerals.

78. Numerals. — The numerals are as follows: —

CARDINAL.	ORDINAL.
1 . . . <b>ān</b>	<b>forma, fēresta</b>
2 . . . <b>twēgen, twā (tū)</b>	<b>ðēter, zefterra</b>
3 . . . <b>þrie, þrēo</b>	<b>þridda</b>
4 . . . <b>fēower</b>	<b>fēorða</b>
5 . . . <b>fif</b>	<b>fifta</b>
6 . . . <b>siex</b>	<b>siexta</b>
7 . . . <b>seofon</b>	<b>seofōða</b>
8 . . . <b>eahta</b>	<b>eahtoða</b>
9 . . . <b>nigon</b>	<b>nigoða</b>
10 . . . <b>tien</b>	<b>tēoða</b>
11 . . . <b>endlesfan</b>	<b>endlesta</b>
12 . . . <b>twēlf</b>	<b>twēlfta</b>
13 . . . <b>þrēotēne</b>	<b>þrēotēoða</b>
14 . . . <b>fēowertēne</b>	<b>fēowertēoða</b>
15 . . . <b>fiftēne</b>	<b>fiftēoða</b>
16 . . . <b>siextēne</b>	<b>siextēoða</b>
17 . . . <b>seofontēne</b>	<b>seofontēoða</b>
18 . . . <b>eahtatēne</b>	<b>eahtateoða</b>
19 . . . <b>nigontēne</b>	<b>nigonteoða</b>
20 . . . <b>twēntig</b>	<b>twēntigoða</b>
21 . . . <b>ān and twēntig</b>	<b>ān and twentigoða</b>
30 . . . <b>þritig</b>	<b>þritigoða</b>
40 . . . <b>fēowertig</b>	<b>fēowertigoða</b>
50 . . . <b>fiftig</b>	<b>fiftigoða</b>
60 . . . <b>siextig</b>	<b>siextigoða</b>
70 . . . <b>hundseofontig</b>	<b>hundseofontigoða</b>
80 . . . <b>(hund)eahtatig</b>	<b>hundeahтиgoða</b>
90 . . . <b>hundnigontig</b>	<b>hundnigontigoða</b>
100 . . . <b>hund, hundred, hundtēontig</b>	
110 . . . <b>hundendlesfantig</b>	<b>hundendleftigoða</b>
120 . . . <b>hundtwēlftig</b>	<b>hundtwēlftigoða</b>
200 . . . <b>twā hund, tū hund</b>	
1000 . . . <b>þūsend</b>	

1. Other ordinals for 1 are **fyresta**, **fyrmesta**.
2. Another form of ordinal for 21 is **ān ēac twēn-tigum**.
3. **Endlefan** and **twēlf** probably stand for **ānlif** and **twālif** (representing **twālif**). The **-lif** may mean *left*. After counting on the fingers up to 10, *one left* (**ānlif**) would be 11; *two left* (**twālif**), 12. The final **-an** (**-on**) of **endlefan** may have been added after the analogy of **seofon**, **nigon**, etc.
4. Fractions are usually formed by the help of **dāl**, *part*: **ðridda dāl**, *one-third*; **seofoða dāl**, *one-seventh*. For *one and a half* occurs **ððer healf** (cf. Germ. *anderthalb*); so **ðridde healf**, *two and a half*; in other words, the OE. ordinal indicates the cardinal from which  $\frac{1}{2}$  must be subtracted.
5. Interesting forms, which actually occur, are: 19, **ān lās twēntig**; 39, **ān lās fēowertig**; 59, **ānes wana siextig** (cf. Greek *ἐνδέκα δέοντες εἴκοσι*); 450, **fīftig and fēower hund**, *fifte healf hund*; 482, **fēower hund and twā and hundeahtatig**; 100,000, **ān hund ðū-senda**; 1,500,000, **fīftīene hund ðūsend**. Note also **fīftīena sum**, *one of fifteen*, i.e. *with fourteen companions*.

**79. Declension of cardinals.** — **Ān** is declined like **gōd** (58), but with acc. sometimes **ænne**, inst. **āne**. When declined weak, **āna**, it signifies *alone*. **Twēgen** is declined thus: —

MASCULINE.	NEUTER.	FEMININE.
N.A. <b>twēgen</b>	<b>twā, tū</b>	<b>twā</b>
G. <b>twēg(r)a</b>		
D. <b>twēm, twām</b>		

So also is declined **bēgen**, *both*. **Drīe**, **Drēo** is declined:—

MASCULINE.	NEUTER.	FEMININE.
N.A. <b>Drīe</b>	<b>Drēo</b>	<b>Drēo</b>
G. <b>Drēora</b>		
D. <b>Drīm</b>		

The cardinals between 3 and 20 are usually indeclinable. Those ending in *-tig* are sometimes treated as neuter nouns (in which case they are followed by a partitive genitive), sometimes as adjectives, and are sometimes uninflected. **Hund** and **Drūsend** are sometimes undeclined, but there is also a plural of **hund**, nom. **hunde**, dat. **hundum**; and of **Drūsend**, nom. **Drūsendu**, gen. **-da**, **-dra**, dat. **-dum**. These numerals are always followed by the genitive.

**80. Declension of ordinals.**—All are declined like weak adjectives (60), except **ößer**, *second*, which is strong.

### Pronouns.

#### 81. Personal pronouns. — .

FIRST PERSON.	SECOND PERSON.
Sing. N. <b>ic</b>	<b>öu</b>
G. <b>min</b>	<b>öin</b>
D. <b>mē</b>	<b>öē</b>
A. <b>mē</b>	<b>öē</b>

FIRST PERSON.		SECOND PERSON.
Dual N.	<b>wit</b>	<b>git</b>
G.	<b>uncer</b>	<b>incer</b>
D.	<b>unc</b>	<b>inc</b>
A.	<b>unc</b>	<b>inc</b>
Plur. N.	<b>wē</b>	<b>gē</b>
G.	<b>ūre</b>	<b>ēower</b>
D.	<b>ūs</b>	<b>ēow</b>
A.	<b>ūs</b>	<b>ēow</b>

THIRD PERSON.		
MASCULINE.	NEUTER.	FEMININE.
Sing. N. <b>hē</b>	<b>hit</b>	<b>hēo</b>
G.	<b>his</b>	<b>hi(e)re</b>
D.	<b>him</b>	<b>hi(e)re</b>
A. <b>hi(e)ne</b>	<b>hit</b>	<b>hi(e)</b>
Plur. N. A.	<b>hī(e)</b>	
G.	<b>hi(e)ra, heora</b>	
D.	<b>him</b>	

1. Less common forms are: in the accusative, **mec**, **tee**, **ūsic**, **ēowic**; **hī(e)** for **hēo**, and conversely. **Hīo** is frequent, parallel with **hēo**, and **ūser** is found for **ūre**.

82. **Reflexive pronouns.** — In place of the reflexive, which does not exist as an independent form, is used the personal pronoun (81).

83. **Possessive pronouns.** — Two sorts of possessives must be distinguished, the declinable and the indeclinable. All of these are identical in form with the genitive of the personal pronoun, except **sin**, which is formed from a lost reflexive. The declinable pos-

sessives are **mīn**, *my*, **ðīn**, *thy*, **ūre**, *our*, **ēower**, *your*, **sīn**, *his*, and the seldom used **ūneor**, *of us two*, and **īneor**, *of you two*. These follow the strong declension of adjectives (57, 58). The *indeclinables* are **his**, *his*, **hi(e)re**, *her*, and **hi(e)ra**, *their*, the genitives of the *third* personal pronoun.

**84. The demonstrative 'that.'** — The pronoun **se**, **sēo**, **ðæt**, is at once the equivalent of Mod. Eng. *that* and of the article. Like *that*, it is employed in a relative as well as a demonstrative sense, and frequently does duty for the third personal pronoun. The demonstrative pronouns have an instrumental case, as does the neuter of the interrogative **hwæt**.

MASCULINE.	NEUTER.	FEMININE.
Sing. N. <b>se</b> (emphatic <b>sē</b> )	<b>ðæt</b>	<b>sēo</b>
G. <b>ðæs</b>		<b>ðēre</b>
D. <b>ðām</b> ( <b>ðām</b> )		<b>ðāre</b>
A. <b>ðone</b>	<b>ðæt</b>	<b>ðā</b>
I. <b>ðy, ðon</b>		
Plur. N.A.	<b>ðā</b>	
G.	<b>ðāra</b> ( <b>ðēra</b> )	
D.	<b>ðām</b> ( <b>ðām</b> )	

1. The *conjunction* **ðæt**, and the *adverb* **ðā** (= *there*, *then*, etc.), must not be confounded with the *pronoun*.
2. Parallel with **se**, **sēo**, is a rare **ðe**, **ðēo**, which eventually supplants the former.
3. **ðām**, **ðām** becomes **ðān**, **ðon** in such words as **siððān**, *since* (= **sið** **ðām**).

4. The forms of this pronoun should be carefully distinguished from those of the next.

85. The demonstrative 'this.' — Mod. Eng. *this* is represented by the demonstrative **ðes**, **ðeos**, **ðis**.

MASCULINE.	NEUTER.	FEMININE.
Sing. N. <b>ðes</b>	<b>ðis</b>	<b>ðeos</b>
G. <b>ðis(s)es</b>		<b>ðisse</b>
D. <b>ðis(s)um</b>		<b>ðisse</b>
A. <b>ðisne</b>	<b>ðis</b>	<b>ðas</b>
I. <b>ðys</b>		
Plur. N.A.	<b>ðas</b>	
G.	<b>ðissa</b>	
D.	<b>ðis(s)um</b>	

1. Alternative or occasional forms are nsf. **ðios**; gsf. dsf. **ðis(se)re**; dat. **ðiosum** (20).

86. Minor demonstratives. — Less important demonstratives are **ilea**, *same*, which is declined weak, and **self**, *self*, which takes both declensions.

87. Relative pronouns. — The office of the relative is assumed :

- a) by the demonstrative **se**, **sēo**, **ðæt**, the reference being rendered explicit by the case form.
- b) by the demonstrative **se**, **sēo**, **ðæt**, with the particle **ðe** appended.
- c) by the indeclinable **ðe**, the reference being rendered explicit by an appended personal pronoun in the proper case form.

d) by the particle **ðe** alone, representing all numbers, genders, and cases, the reference being much less explicit.

Illustrations of each of these modes would be:—

- a) **Se stān, ðone**      **ðā wyrhtan āwurpon.**  
(*The stone, which the builders rejected.*)
- b) **Se stān, ðone ðe** **ðā wyrhtan āwurpon.**
- c) **Se stān, ðe hine** **ðā wyrhtan āwurpon.**
- d) **Se stān, ðe**      **ðā wyrhtan āwurpon.**

88. **Interrogative pronouns.**—The most important is **hwā**, *who?* of both genders, with its neuter **hwæt**, *what?* *what sort of a?*

	MASC.	FEM.	NEUTER.
N.	<b>hwā</b>		<b>hwæt</b>
G.		<b>hwæs</b>	
D.		<b>hwæm (hwām)</b>	
A.	<b>hwone</b>		<b>hwæt</b>
L.			<b>hwȳ, hwon</b>

**Hwile**, *which?* **hwæðer**, *which of two?* and **hūlic**, *of what sort?* are declined like strong adjectives (57, 58).

89. **Indefinite pronouns.**—The indefinites are:—

a) **ān**, *sum, a, a certain, ānig, any, nān, nānig, no, none, ælc, gehwilc, each, āgðer, āhwæðer, either, nāhwæðer, neither, ððer, other, swilc, such,* are declined like strong adjectives.

b) **āwiht, ðht, anything, and nāwiht, nōht, nothing,** with the compounds of **-hwega** (**hwæthwega, anything, etc.**) are indeclinable.

c) **hwā**, *any one* (and its compounds) is declined like the interrogative.

d) Indefinite relatives are formed from the interrogatives by **swā-swā**: **swā-hwā-swā**, *whoever*, etc.

e) **man** (originally **mann**), *one* (cf. French *on*, Ger. *man*), is used only in the nom. sing.

### Verbs.

**90. Classification of verbs.** — Verbs are either strong (92) or weak (96); besides which there are two small classes of important verbs, called respectively preteritive presents (124 ff.) and anomalous (137 ff.). Weak verbs are in general derivative; and the stem can usually be detected as existing in some other independent word, often a noun or adjective, or the pret. sing. tense-stem of a strong verb.

**91. The present stem.** — The present stem of a verb is what remains after cutting off the infinitive ending **-an** or **-ian** (in contract verbs, **-n**). The radical vowel is the vowel of this stem; and the consonant or consonants which terminate the stem are, when such exist, called stem-finals. The stem as obtained above is one of the four tense-stems of strong verbs, or of the three tense-stems of weak verbs.

**92. Tense-stems of strong verbs.** — Strong verbs change the radical vowel to form the different tense-stems, like

the verbs called irregular in Modern English. As in Modern English the verb *drive* has the preterit *drove* and past participle *driven*, so in Old English the same verb has the pret. sing. **drāf** and past participle **drifen**. However, instead of the three tense-stems of Modern English, there are four in Old English for strong verbs, the preterit being subdivided into preterit singular and preterit plural.

The four stems of **drīfan**, *drive*, are:—

PRESENT.	PRET. SING.	PRET. PLUR.	PAST PART.
<b>drīf-</b>	<b>drāf</b>	<b>drif-</b>	<b>drif-</b>

**93. Forms derived from each stem.**—From the present stem are formed the whole of the present indicative and optative, the imperative singular and plural, the infinitive, the gerund, and the present participle—in all seventeen forms.

From the pret. sing. stem are formed only the 1st and 3d persons singular—two forms.

From the pret. plur. stem are formed the whole pret. plur. of indicative and optative, the whole pret. sing. of the optative, and the 2d person singular indicative—ten forms.

From the past participial stem is formed only the past participle—one form.

**94. Commonest forms of the verb.**—From the present stem the form in commonest use is the ind. pres. 3d sing.; from the pret. sing. stem, the ind. pret. 3d sing.;

from the pret. plur. stem, the ind. pret. 3d plur. Umlaut (17) and contraction (34) are apt to obscure the origin of the first of these, but not of the other two. Thus from **standan**, *stand* — whose principal parts are **standan**, **stōd**, **stōdon**, **standen** — the ind. pret. 3d sing. is **stōd**, the ind. pret. 3d plur. **stōdon**, but the ind. pres. 3d sing. **stēnt** (instead of **standeð**).

95. **Conjugation of a strong verb.** — Types are: **bindan**, *bind*; (for contracts) **fōn**, *seize* : —

INDICATIVE.	OPTATIVE.
Pres. Sing. 1. <b>binde</b> ; <b>fō</b>	<b>binde</b> ; <b>fō</b>
2. <b>bind(e)st</b> , <b>bintst</b> ; <b>fēhst</b>	<b>binde</b> ; <b>fō</b>
3. <b>bind(e)ð</b> , <b>bint</b> ; <b>fēhð</b>	<b>binde</b> ; <b>fō</b>
Plur. <b>bindað</b> , <b>binde</b> ; <b>fōð</b>	<b>binden</b> ; <b>fōn</b>
Pret. Sing. 1. <b>band</b> ; <b>fēng</b>	<b>bunde</b> ; <b>fēnge</b>
2. <b>bunde</b> ; <b>fēnge</b>	<b>bunde</b> ; <b>fēnge</b>
3. <b>band</b> ; <b>fēng</b>	<b>bunde</b> ; <b>fēnge</b>
Plur. <b>bundon</b> ; <b>fēngon</b>	<b>bunden</b> ; <b>fēngen</b>
Imper. Sing. <b>bind</b> ; <b>fōh</b>	Infin. <b>bindan</b> ; <b>fōn</b>
Plur. <b>bindað</b> , <b>binde</b> ; <b>fōð</b>	Gerund <b>tō bindanne</b> ; <b>tō fōnne</b>
Pres. Part. <b>bindende</b> ; <b>fōnde</b>	Past Part. (ge)bunden; (ge)fangen

The 2d sing. pres. ind. is sometimes formed in *-sð*. The *ð* is derived from the *ðū* of the personal pronoun, the old ending having been *s*. This *s*, followed by the personal pronoun, became *sð*, which *should* regularly become *st* (34), but does not always.

**NOTE.** — The ind. and imper. (sometimes opt.) plur. **binde** is used when the verb is immediately followed by a pronoun as subject: **binde wē**, not **bindað wē**, *we bind*, *let us bind*; **binde gē**, not **bindað gē**, *bind ye*; similarly, **dō wē**, *nolde gē*.

**96. Conjugation of the weak verb.** — Weak verbs form the preterit by the addition to the present stem of **-de** for the singular (ind. pret. 2d sing. **-dest**), and **-don** (**-den**) for the plural. A few verbs take **-e** before the **-de**, and many take **-o**. The vowel of the present stem is never changed before **-ede** and **-ode**, but in some verbs is changed before **-de**; a list of the latter is given in **114**.

The past participle of weak verbs is formed by the addition of **-ed** (**-od**, **-d**).

The **-d** of the endings **-de**, etc., and **-ed**, is changed to **-t** after certain stem-finals (**33**), and is lost in other situations; for details see **113** and **114**. Certain stem-finals also undergo change before the same endings; for details see **114**.

**97. Classes of strong verbs.** — Under strong verbs are included two principal divisions, according as their tense-stems were originally formed in one manner or another. Strong verbs are accordingly divided into Ablaut Verbs and Reduplicating Verbs. This distinction is mainly historical, and for practical purposes need not be insisted on at the outset.

**98. Ablaut verbs.** — Of these there are six principal classes, for which see **102-107**.

**99. Vowels of the present stem.** — To facilitate the assignment of verbs to their proper classes, the follow-

ing table may be useful, in conjunction with 101–110. The Ablaut Classes are distinguished by the Roman numerals, and the Reduplicating Verbs by Red.

## SHORT RADICAL VOWEL.

	CLASS.
a	VI, Red.
æ	VI
ɛ	VI
e + r or l (also brecan)	IV
e + any single cons. but r or l	V
e + two cons.	III
i followed by nasal	III, IV
i followed by non-nasal	III, V
o, see a	
u in cuman	IV
u in other verbs	III
ea	VI, Red.
eo	III
ie	III, V, VI

## LONG RADICAL VOWEL.

	CLASS.
ā	Red.
ā	Red.
ē	Red.
ī	I
ō	Red.
ū	II
ēa	VI, Red.
ēo in contract verbs	I, II, V
ēo in other verbs	II

**100. Contract verbs.**—Contract verbs are strong verbs whose stem-final was originally h. This h was lost before vowels (29), and the preceding vowel was then

amalgamated with the following. The resultant diphthong (or vowel) is ēo in the case of ten verbs, ēa in that of four, and ā in that of two. The ā-verbs belong to the Reduplicating Class, the ēa-verbs to the Sixth Ablaut Class, and the ēo-verbs to the First, Second, and Fifth Ablaut Classes.

**101. Contract verbs according to classes.** — Distributed according to classes, the contract verbs are as follows:—

- I. lēon (orig. līhan), *lend*; sēon, *sift*; tēon, *censure*; ðēon, *thrive*; wrēon, *cover*.
- II. flēon (orig. flēohan), *flee*; tēon, *draw*.
- V. gefēon (orig. gefehan), *rejoice*; plēon, *venture*; sēon, *see*.
- VI. flēan (orig. flahan), *flay*; lēan, *blame*; slēan, *strike*; ðwēan, *wash*.

Red. fōn (orig. fanhan > fōhan), *seize*; hōn, *hang*.

Of these the most important are tēon, *censure*, ðēon, *thrive*, wrēon, *cover*; flēon, *flee*, tēon, *draw*; gefēon, *rejoice*, sēon, *see*; slēan, *strike*, ðwēan, *wash*; fōn, *seize*, and hōn, *hang*.

Tēon, *draw* (II), should be carefully distinguished from tēon, *censure* (I); and likewise sēon, *see* (V), from sēon, *sift* (I). The principal parts of tēon, *draw*, are:—

tēon	tēah	tugon	(ge)togen
------	------	-------	-----------

of tēon, *censure*, are:—

tēon	tēah.	tigōn	(ge)tigen
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But there is a tendency on the part of contract verbs like the latter of these (I) to assume throughout the forms of the former (II).

**Dēon**, *thrive* (102), has past part. **Digen** and **Dungen**.

The imp. sing. always ends in **h**, and has a long vowel in verbs of the First, Second, and Reduplicating Classes, a short vowel in the Fifth and Sixth. Examples: (I) **tēon**, *censure*, imp. **tīh**; (II) **tēon**, *draw*, imp. **tēoh**; (V) **sēon**, *see*, imp. **seoh**; (VI) **slēan**, *strike*, imp. **sleah**; (Red.) **fōn**, *seize*, imp. **fōh**.

## 102. Strong verbs of the First Ablaut Class. —

Stem vowels (normally) **ī**, **ā**, **i**, **ī**

Typical verb **drīfan**, *drive*

Four stems **drīfan** **drāf** **drīfon** **drīfen**

Like **drīfan** are conjugated all strong verbs with **ī** in the present stem. Here belongs any strong verb with **ā** in the first preterit stem, **i** in the second preterit stem, or **ī** in the past participial stem. Among the more common are: **bīdan**, *remain*; **bitān**, *bite*; **rīdan**, *rule*; (**ā**)**rīsan**, *arise*; **scīnan**, *shine*; **slītan**, *tear*; **stīgan**, *ascend*; **swīcan**, *abandon*; (**ge**)**wītan**, *go*; **wrītan**, *write*.

Umlaut does not affect the vowel of the present stem (94).

The 2d and 3d sing. pres. ind. are thus formed (33, 34): —

d-stems  
t-stems

**bidan**  
**bitan**

**bitst**, **bit(t)**  
**bitst**, **bit(t)**

s-stems	rīsan	rīst, rīst (rīsð)
ð-stems	snīðan	snīst, snīst (ð)
Contracts (101)	wrēon	wrīst, wrīthð
Others are normal	drifan	drīfst, drīfð

The second preterit and past participial stems of the verbs **snīðan**, *cut*, **līðan**, *go*, and **scrīðan**, *proceed*, take **d** instead of **ð** (37): **snidon**, **sniden**, etc. Other verbs in **ð** retain the **ð**.

### 103. Strong verbs of the Second Ablaut Class.—

Stem vowels **ēo** or **ū**, **ēa**, **u**, **o**

Typical verbs **bēodan**, *offer*; **brūcan**, *enjoy*

Four stems	bēodan	bēad	budon	boden
	brūcan	brēac	brucon	brocen

Like **bēodan** are conjugated all strong verbs having **ēo** in the present stem, except some contracts, and like **brūcan** all having **ū**. Here belongs any strong verb having **ēa** in the first preterit stem. Among the more common are: **cēosan**, *choose*; **drēogan**, *endure*; **hrēosan**, *fall*; (**for**)**lēosan**, *lose*; **tēon**, *draw*, **būgan**, *bow*.

Stems in **s**, **ð**, and contract vowel (37):—

cēosan	cēas	euron	coren
sēoðan	sēað	sudon	soden
tēon (101)	tēah	tugon	togen

Like **cēosan** are formed stems in **s**; like **sēoðan**, **abrēoðan**, *frustrate*; like **tēon**, **flēon**, *flee*.

Umlaut changes the **ēo** of the present to **īe** (or **ī**),

and **ū** of the present to **ȳ**, in the 2d and 3d sing. pres. ind.: **forlīest**, **brȳcð**.

The 2d and 3d sing. pres. ind. are thus formed (33, 34):—

d-stems	bēodan	bīetst, bīet(t)
t-stems	gēotan	gīetst, gīet(t)
s-stems	forlēosan	forlīest, forlīest (-sð)
g-stems (28)	drēogan	driegst (-hst), driegð (-hð)
Contracts (101)	tēon	tīehst, tīehð
Others are normal	crēopan	crīepst, crīepð

#### 104. Strong verbs of the Third Ablaut Class.—

Stem vowels various, but all short

Typical verbs **bindan**, *bind*; **helpan**, *help*; **gieldan**, *yield*; **weorpan**, *throw*; **berstan**, *burst*

Four stems	bindan	band	bundon	bunden
	helpan	healp	hulpon	holpen
	gieldan	geald	guldon	golden
	weorpan	wearp	wurpon	worpen
	berstan	baerst	burston	borsten

Like **bindan** are conjugated all strong verbs in **in** or **im** + consonant, besides **fernān**, *run*, **beornān**, *burn*, originally **rinnān**, **brinnān**.

Like **helpan** are conjugated all in **el** + consonant, besides **fēolan**, *reach*, which is irregular.

Like **gieldan** are conjugated all in **iel** + consonant.

Like **weorpan** are conjugated all in **eor** or **eoħ** + consonant (21. b).

Like **berstan** are conjugated **ðerscan**, *thresh*; **bregdān**, *brandish*; **stregdān**, *strew*; besides **frignān**, *in-*

*quire*, which resembles it in all except the vowel of the present.

The stems of **weorðan**, *become*, are (37):—

**weorðan**      **wearð**      **wurdon**      **worden**

**Bregdan** and **frignan** may drop g, and lengthen the preceding vowel (28): **bræd**, **frīnan**.

**Findan**, *find*, likewise forms its 3d sing. pret. ind. as **funde**, which is indeed the usual form.

Among the more common verbs are: **drinca**n, *drink*; **findan**, *find*; (**on**)**ginnan**, *begin*; **winnan**, *strive*; **limpan**, *happen*; **belgan**, *be angry*; **hweorfan**, *turn*; **feohtan**, *fight*.

Umlaut changes the **eo** of the present to **ie** in the 2d and 3d sing. pres. ind.: **wierpð**. A similar change, though not due to precisely the same cause (17), is found in presents in **e**, which is converted to **i** or **ie**: **hilpst**, **bierst**.

The 2d and 3d sing. pres. ind. are thus formed (33, 34):—

d-stems	bindan	bintst, bint
t-stems	feohtan	fiehtst, fieht
st-stems	berstan	bierst, bierst
ð-stems	weorðan	wierðst, wierð
nn-stems	winnan	winst, winð (35, b)
Others are normal	singan	singst, singð

The stems of **fēolan**, *reach*, are:—

**fēolan**      **fealh**      **fulgon (fēlon)**      **folen**

Exceptional forms are the 3d sing. pres. ind. of **bregdan** and **stregdan**: **brīt**, **strēt(t)**.

### 105. Strong verbs of the Fourth Ablaut Class.—

Stem vowels	e	æ	ǣ	o
	i (u)	ō	ō	u
Typical verb	beran, <i>bear</i>			
Four stems	beran, bær, bærōn, boren			

Like **beran** are conjugated **teran**, *tear*; **scieran** (18), *shear*; **cwelan**, *die*; **helan**, *conceal*; **stelan**, *steal*; **hwelan**, *rour*; **brecan**, *break*.

The two irregular verbs of this class are among the most important in the language: **niman**, *take*, and **cuman**, *come*. Their stems are:—

niman	nōm	nōmon	numen
cuman	c(w)ōm	c(w)ōmon	cumen (eymen)

Umlaut changes the **u** of **cuman** to **y** in the 2d and 3d sing. pres. ind.: **cymst**, **cymð**. A similar change, though not due to precisely the same cause (17), is found in the presents in **e**, which is changed to **i** or **ie**: **bi(e)rst**, **stilð**.

### 106. Strong verbs of the Fifth Ablaut Class.—

Stem vowels (normally) e, æ, ǣ, e

Typical verbs **sprecan**, *speak*; **cweðan**, *say*; **glefan**, *give*; **biddan**, *request*; **gefēon**, *rejoice*

Four stems	sprecan	spræc	sprācon	sprecen
	cweðan	cwað	cwādon (37)	cweden
	glefan (18)	geaf	gēafon	glefen

Four stems	biddan	bæd	bædon	beden
	gefēon (101)	gefeah	gefēgon	

Like **sprecan** are conjugated **etan**, *eat*; **tredan**, *tread*; **metan**, *measure*; **wrecan**, *pursue*; and a few others.

Like **cweðan** is conjugated no other verb.

Like **giefan** is conjugated **gietan**, *get* (18).

Like **biddan** are conjugated **liegan**, *lie*; **sittan**, *sit*.

Like **gefēon** is conjugated **sēon**, *see*, except that its pret. plur. is **sāwon**, and past participle **sewen**, *segen*.

Umlaut, or a change analogous to it (17), converts the **e** of the present to **i** in the 2d and 3d sing. pres. ind.: **ewið**; in contracts we have **ie**, not **īe**, since the vowel of the present was originally short: **siehð**.

The 2d and 3d sing. pres. ind. are thus formed (33, 34):—

d-stems	tredan	tritst, trit(t)
t-stems	gietan	gletst, giet(t)
ð-stems	cweðan	cwist, ewið
g-stems (28)	liegan	ligst (list), ligð (lið)
Contracts (101)	sēon	siehð
Others are normal	sprecan	spriest, sprið

The vowel of the pret. sing. is sometimes long in verbs in **et**: **æt**, **mæt**. Imp. sing. **bide** (cf. 107).

### 107. Strong verbs of the Sixth Ablaut Class.—

Stem vowels (normally) **a**, **ə**, **ɔ**, **a**

Typical verbs **faran**, *go*; **slēan**, *strike*; **standan**, *stand*; **hēbban**, *raise*

Four stems	faran	fōr	fōron	faren
	slēan (101)	slōg	slōgon (37)	slagen (slegēn)
	standan	stōd	stōdon	standen
	hēbban (11)	hōf	hōfon	hafen

Like **faran** are conjugated **sacan**, *dispute*, **wacan**, *wake*, **tōsc(e)acan**, *depart*, and one or two others.

Like **slēan** are conjugated **lēan**, *blame*, **ðwēan**, *wash*.

Like **standan** is conjugated no other verb.

In the main like **hēbban** are conjugated the following:—

hliéhhan (36), <i>laugh</i>	hlōh	hlōgon (37)
scieppan (18), <i>create</i>	seōp (seēop)	seōpon (seēopon)
stæppan, <i>step</i>	stōp	stōpon

swērlan, *sweat*      swōr      swōron      sworen

Umlaut changes the **a** of the present to **æ** (æ), and the **ēa** of the present (see 101) to **ie** (not **ē**), in the 2d and 3d sing. pres. ind.: **stēnt**, **faerst**, **sliéhð**.

The 2d and 3d sing. pres. ind. are thus formed (34):—

d-stems	standan	stēntst, stēnt
b-stems	hēbban	hefst, hefð
Contracts (101)	slēan	sliéhst, sliéhð
Others are normal	faran	faerst, farð

The verbs like **hēbban** are peculiar in having umlaut in the present stem, which causes them, in so far, to resemble the Weak Verbs of the First Class (111). Like **sellan**, etc., they have the imp. sing. in **-e**: **hēfe**, **swēre**, etc. (cf. 117). The umlaut is due to the fact that the stem of this group, unlike that of

most strong verbs, was followed by a **j** (16). Thus the inf. **stæppan** stands for original **stapjan**; were it not for the umlaut-causing **-j-**, the infinitive would have been **stapan**; and so in the other four verbs.

**108. Reduplicating verbs.** — Stem vowels various.

A peculiarity of this class — shared, however, by a very few verbs of the Sixth Ablaut Class (107) — is that the vowels of the first and fourth stems are identical (with two or three exceptions noted below), and that those of the second and third stems are likewise identical. The vowel (diphthong) of the preterit is sometimes **ēo**, less frequently **ē**.

**109. Reduplicating preterits in **ēo**.** — The present stem has **ea** (rarely **a**), **ā**, **ēa**, **ō**, or **ē**.

Typical verbs **feallan**, *fall*; **bannan**, *summon*; **cnāwan**, *know*; **hēawan**, *hew*; **flōwan**, *flow*; **wēpan**, *weep*

Four stems	<b>feallan</b>	<b>fēoll</b>	<b>fēollon</b>	<b>feallen</b>
	<b>bannan</b>	<b>bēonn</b>	<b>bēonnon</b>	<b>bannen</b>
	<b>cnāwan</b>	<b>cnēow</b>	<b>cnēowon</b>	<b>cnāwen</b>
	<b>hēawan</b>	<b>hēow</b>	<b>hēowon</b>	<b>hēawen</b>
	<b>flōwan</b>	<b>flēow</b>	<b>flēowon</b>	<b>flōwen</b>
	<b>wēpan</b>	<b>wēop</b>	<b>wēopon</b>	<b>wōpen</b>

Like **feallan** are conjugated verbs in **eal** + consonant, besides **weaxan**, *grow* (originally of the Sixth Ablaut Class, 107): **healdan**, *hold*; **wealdan**, *govern*, etc.

Like **bannan** (very rare) is conjugated **gangan**, *go* (but usually as **gān**, 141).

Like **cnāwan** are conjugated verbs in **āw**, besides **swāpan**, *sweep* : — **blāwan**, *blow*; **sāwan**, *sow*, etc.

Like **hēawan** are conjugated verbs in **ēa** : **bēatan**, *beat*; **hlēapan**, *leap*.

Like **flōwan** are conjugated verbs in **ō** : **blōwan**, *bloom* (not to be confounded with **blāwan**, *blow*); **grōwan**, *grow*; **spōwan**, *thrive*; **rōwan**, *row*.

Like **wēpan** is conjugated no other common verb; in **wēpan** (orig. **wōpjan**) the stem vowel of the present is derived by umlaut from **ō**, the latter reappearing in the past participle. — Umlaut as in 94.

**110. Reduplicating preterits in ē.** — The present stem has **ā**, **ē**, or **ō**. Umlaut as in 94.

Typical verbs **lētan**, *let*; **hātan**, *call*; **fōn**, *seize*

Four stems	<b>lētan</b>	<b>lēt</b>	<b>lēton</b>	<b>lēten</b>
	<b>hātan</b>	<b>hēt</b>	<b>hēton</b>	<b>hāten</b>
	<b>fōn</b> (101)	<b>fēng</b>	<b>fēngon</b>	<b>fungen</b>

Like **lētan** are conjugated **drēdan**, *dread*; **rēdan**, *consult*, *read* (usually weak); **slēpan**, *sleep*.

Like **hātan** is conjugated **lācan**, *jump*; **scādan**, *scēadan* (18), *separate*.

Like **fōn** is conjugated **hōn**, *hang* (3d sing. **fēhō**, **hēhō**).

**111. Weak verbs of the First Class.** — The stem vowel of the present always has umlaut (except that **ēo** sometimes persists, *i.e.*, does not become **ē**). The infinitive ends in **-an** or **-ian**, the latter being infrequent.

**112. Weak infinitives in -an.** — These take the preterit either (113, 114) in -de (-te) or (115) in -ede, the past participle in -ed or in -d (-t).

**113. Weak preterits in -de (-te), with retention of the stem vowel.** — Here belong verbs whose stem vowel is long by nature (4), and a number in which the stem syllable is long by position as a result of gemination (36). The past participle is formed in -ed, contraction taking place in t- and d-stems. The infinitive always ends in -an. Simplified gemination by 35.

Three stems	<b>hieran, hear</b>	<b>hierde</b>	(ge)hiered
	<b>fyllan, fill</b>	<b>fylde (35)</b>	(ge)fylled
	<b>cyssan, kiss</b>	<b>cyste (33, 35)</b>	(ge)cyssed
	<b>settan, set</b>	<b>sette (33)</b>	(ge)sett
	<b>sendan, send</b>	<b>sende</b>	(ge)send(ed)
	<b>lēdan, lead</b>	<b>lēdde</b>	(ge)lēd(ed)
	<b>īecan, increase</b>	<b>īecte (33)</b>	(ge)īeed
	<b>ēhtan, persecute</b>	<b>ēhte</b>	(ge)ēht
	<b>mētan, find</b>	<b>mētte</b>	(ge)mēt(ed)
	<b>gierwan, prepare</b>	<b>gierede</b>	(ge)gier(w)ed

Like **hieran** are conjugated all verbs not belonging to any of the following divisions.

Like **fyllan** are conjugated stems ending in a double consonant, excepting those like **cyssan** and **settan**, and under 114 and 115.

Like **cyssan** are conjugated stems ending in **ff**, **pp**, and **ss**.

Like **settan** are conjugated stems ending in **tt** (imp. sing. **sete**).

Like **səndan** are conjugated stems ending in a consonant + **d**.

Like **laēdan** are conjugated stems ending in a vowel + **d**.

Like **īeēan** are conjugated stems ending in **e**, **p**, and **x**.

Like **ēlhtan** are conjugated stems ending in a consonant + **t**.

Like **mētan** are conjugated stems ending in a vowel + **t**.

Like **gierwan** are conjugated stems ending in **rw** and **lw**. The forms of the present sometimes retain the **w**, sometimes not.

**114. Irregular preterits and past participles.** — Certain verbs, in other respects like those of the last paragraph, and whose stems end in **ll**, **ee**, **e** (**ne**, **re**), or **g** (**eg**, **ng**), form their preterits and past participles from a stem without umlaut. In the case of the **ll**-, **ee**-, and simple **e**-verbs, to determine, from the present stem, what form the past stem will assume, find the original vowel corresponding to the umlaut vowel of the present, and consider what changes, if any, will be caused by breaking (21). The **l**-verbs take **-de** and **-d**, the **e**- and **g**-verbs **-te** and **-t**. The **e**- and **g**-verbs often insert **-e-** before the infinitive ending (18). Stems ending in **e** and **g** change these consonants to **h** before the **t** of the ending.

The list is as follows:—

ll-verbs	cwēllan, <i>kill</i>	cwealde	(ge)cweald
	dwēllan, <i>deceive</i>		
	sellan, <i>give</i>		
	stēllan, <i>place</i>		
	tēllan, <i>count</i>		
ee-verbs	ewēcc(e)an, <i>shake</i>	eweahte	(ge)eweahht
	drēcc(e)an, <i>vex</i>		
	lēcc(e)an, <i>moisten</i>		
	rēcc(e)an, <i>expound</i>		
	strecc(e)an, <i>stretch</i>		
	þēcc(e)an, <i>cover</i>		
	w(r)ēcc(e)an, <i>wake</i>		
	læcc(e)an, <i>seize</i>	læhþe	(ge)læht
c-verbs	rāc(e)an, <i>reach</i>	rāhþe	(ge)rāht
	tāc(e)an, <i>teach</i>	tāhþe	(ge)tāht
	rēc(e)an, recc(e)an, <i>reck</i>	rōhþe	(ge)rōht
	sēc(e)an, <i>seek</i>	sōhþe	(ge)sōht
nc-verbs	þēnc(e)an, <i>think</i>	þōhþe	(ge)þōht
	þyne(e)an, <i>seem</i>	þūhþe	(ge)þūht
re-verb	wyre(e)an, <i>work</i>	worhþe	(ge)worht
eg-verb	byeg(e)an, <i>buy</i>	bohþe	(ge)boht
ng-verb	bringan, <i>bring</i>	brōhþe	(ge)brōht

The preterit and past participle of *rāc(e)an* and *tāc(e)an* should properly have *ā:* *rāhþe*, etc. This does, indeed, sometimes occur, but is much less common than the *āe*.

115. Infinitives in *-an*, with preterit in *-ede*.—Here belong two groups of verbs whose infinitives end in *-an* (exceptionally *-ian*).

(a) The first group comprises the following verbs with stems ending in a double consonant (cf. 11);

**frēmman**, *perform*; **grēmman**, *provoke*; **trymman**, *confirm*; **ðēnnan**, *extend*; **wēnnan**, *accustom*; **dynnan**, **hlynnan**, *resound*; **cnyssan**, *beat*; **scēðan**, *injure* (sometimes strong); **swēbban**, *quiet*; **wēcg(e)an**, *agitate*; **ðicg(e)an**, *receive* (sometimes strong). Occasionally these verbs take an infinitive in *-ian* (116).

(b) The second group comprises stems ending in a consonant + either **l**, **n**, or **r**. This group is somewhat irregular, occasionally having preterits like **hyngerde**, instead of the more regular **hyngrede**, **nēmde** for **nēmn(e)de**, *named*, and **çfnde** for **çfneðe**, *performed*.

Typical verbs (a) **frēmman**, *perform*      **frēmede**      **(ge)frēmed**  
 (b) **hyngran**, *hunger*      **hyngrede**      **(ge)hyngred**

NOTE. — **Lēg(e)an**, *lay*, is irregular in the preterit and past part.: **lēgde** (**lēde**), **(ge)lēgd** (-**lēd**), instead of **lēgede**, **(ge)lēged**.

**116. Infinitives in -ian with preterit in -ede.** — Here belong a few weak verbs of the First Class. They have a short stem ending in **r**, or occasionally in **l**, **m**, **n**, or one of the spirants. The vowel of the stem is usually **ē** (**ie**) or **y**. Examples are: **nērian**, *save*; **hērian**, *praise*; **byrian**, *pertain*; **hēlian**, *conceal*; **trymian**, *confirm* (see 115. a).

Three stems      **nērian**      **nēredē**      **(ge)nēred**

**117. Paradigms of the First Class.** — For the conjugation of weak verbs of the First Class we may

choose: **hīeran**, *hear* (113); **sellan**, *give* (114, 36);  
**frēmman**, *perform* (115); **nērian**, *save* (116).

## PRESENT.

## INDICATIVE.

Sing. 1. <b>hīere</b>	<b>sellē</b>	<b>frēmme</b>	<b>nērie</b>
2. <b>hīerst</b> (23)	<b>sel(e)st</b>	<b>frēmest</b>	<b>nērest</b>
3. <b>hīerð</b>	<b>sel(e)ð</b>	<b>frēmeð</b>	<b>nēreð</b>
Plur. <b>hīerað</b>	<b>sellāð</b>	<b>frēmmað</b>	<b>nēriað</b>

## OPTATIVE.

Sing. <b>hīere</b>	<b>sellē</b>	<b>frēmme</b>	<b>nērie</b>
Plur. <b>hīeren</b>	<b>sellēn</b>	<b>frēmmēn</b>	<b>nēriēn</b>

## IMPERATIVE.

Sing. <b>hīer</b> (23)	<b>selē</b>	<b>frēme</b>	<b>nēre</b>
Plur. <b>hīerað</b>	<b>sellāð</b>	<b>frēmmað</b>	<b>nēriað</b>

## INFINITIVE.

<b>hīeran</b>	<b>sellān</b>	<b>frēmman</b>	<b>nērian</b>
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## PARTICIPLE.

<b>hīerende</b>	<b>sellēnde</b>	<b>frēmmende</b>	<b>nēriende</b>
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## PРЕТЕРИТ.

## INDICATIVE.

Sing. 1. <b>hīerde</b>	<b>sealde</b>	<b>frēmede</b>	<b>nērede</b>
2. <b>hīerdest</b>	<b>sealdest</b>	<b>frēmedest</b>	<b>nēredest</b>
3. <b>hīerde</b>	<b>sealde</b>	<b>frēmede</b>	<b>nērede</b>
Plur. <b>hīerdon</b>	<b>sealdon</b>	<b>frēmedon</b>	<b>nēredon</b>

## OPTATIVE.

Sing. <b>hīerde</b>	<b>sealde</b>	<b>frēmede</b>	<b>nērede</b>
Plur. <b>hīerden</b>	<b>sealden</b>	<b>frēmeden</b>	<b>nēreden</b>

## PARTICIPLE.

Sing. <b>hīered</b>	<b>seald</b>	<b>frēmed</b>	<b>nēred</b>
Plur. <b>hīer(e)de</b>	<b>sealde</b>	<b>frēmede</b>	<b>nērede</b>

118. Weak verbs of the Second Class. — These are very numerous. Many are formed from nouns and adjectives (cf. 90). The infinitive always ends in -ian, or its equivalent -ig(e)an (18). Though the i of an ending usually causes umlaut, it does not in these verbs, because of its comparatively late origin, the older termination having been -ōjon (that is, -ō-yon), which was incapable of causing umlaut, since it was -ō-, rather than -j- (that is, -y-), which immediately followed the stem.

Hence it is easy to distinguish verbs of this Class from verbs in -ian of the First Class (116):—

1. Of those verbs there are but few; of these, many.
2. Of those the vowels are always unmolted (usually e or y); of these, rarely, and only when the verb was formed from a noun or adjective whose vowel was already umlauted.
3. Of those the stem usually ends in x; of these, in any consonant or consonant combination.

119. Paradigm of the Second Class. — As a typical verb we may select **Iufian**, *love*.

INDICATIVE.	PRESENT.	OPTATIVE.	IMPERATIVE.
Sing. 1. <b>Iufie</b>			Sing. <b>Iufa</b>
2. <b>Iufast</b>		<b>Iufie</b>	Plur. <b>Iufiaſt</b>
3. <b>Iufaſt</b>			
Plur. <b>Iufiaſt</b>		<b>Iufien</b>	
Infin. <b>Iufian</b>			Part. <b>Iufiende</b>

INDICATIVE.	PRETERIT.	OPTATIVE.
Sing. 1. <b>lufode</b>		
2. <b>lufodest</b>	<b>lufode</b>	
3. <b>lufode</b>		
Plur. <b>lufedon, -odon</b>		<b>lufoden, -eden</b>
Part. (ge) <b>lufod</b>		

In the endings, **ig(e)** or **g** is frequently found for **i** (18).

Sometimes, instead of **-ode**, the ending is **-ade**, **-ude**, or even **-eðe**; but **-ode** is normal.

**120. Weak verbs of the Third Class.** — These comprise **habban, have**; **libban** (**lifian**), *live*; **sæcg(e)an, say**; **hyeg(e)an, think**. These are conjugated partly according to the First Class (117), and partly according to the Second (119).

**121. Conjugation of habban, have.** — **Habban, have**; **nabban, have not** (29).

INDICATIVE.	OPTATIVE.
Pres. Sing. 1. <b>hæbbe</b>	<b>hæbbe</b>
2. <b>hæfst</b> ( <b>hafast</b> )	<b>hæbbe</b>
3. <b>hæfð</b> ( <b>hafað</b> )	<b>hæbbe</b>
Plur. <b>habbað</b> ( <b>hæbbað</b> )	<b>hæbben</b>
Pret. Sing. <b>hæfde</b> , etc.	<b>hæfde</b>
Plur. <b>hæfdon</b>	<b>hæfden</b>
Imper. Sing. <b>hafa</b>	<b>habban</b>
Plur. <b>habbað</b>	
Pres. Part. <b>hæbbende</b>	Past Part. (ge) <b>hæfd</b>

INDICATIVE.		OPTATIVE.
Pres. Sing.	1. næbbe	næbbe
	2. næfst (nafast)	næbbe
	3. næfð (nafað)	næbbe
Plur.	nabbað	næbben
Pret. Sing.	næfde, etc.	næfde
	Plur. næfdon	næfdon
Imper. Sing.	nafa	Infin. nabban
	Plur. nabbað	
Pres. Part.	næbbende	Past Part. (ge)næfd

### 122. Conjugation of libban, *live*. —

INDICATIVE.		OPTATIVE.
Pres. Sing.	1. libbe	libbe, liffe, etc.
	2. leofast (20)	
	3. leofað	
Plur.	libbað, liffað	libben, liflen
Pret. Sing.	lifde, etc.	lifde
	Plur. lifdon	lifden
Imper. Sing.	leofa (20)	Infin. libban, liflan
	Plur. libbað, liffað	
Pres. Part.	libbende, liflende	Past Part. (ge)lifd

### 123. Conjugation of sçeg(e)an, *say*. —

INDICATIVE.		OPTATIVE.
Pres. Sing.	1. sçege	sçego, etc.
	2. sçegst, sçegst, sagast	
	3. sægð, sçegð, sagað	
Plur.	sçeg(e)að	sçegen
Pret. Sing.	sægde, sæde (28), etc.	sægde, sæde
	Plur. sægdon, sædon	sægden, sæden
Imper. Sing.	saga, sçego	Infin. sçeg(e)an
	Plur. sçeg(e)að	
Pres. Part.	sçegende	Past Part. (ge)sægd, (ge)sæd

124. Conjugation of **hyeg(e)an**, *think.* —

INDICATIVE.	OPTATIVE.
Pres. Sing. 1. <b>hyege</b>	<b>hyege</b> , etc.
2. <b>hygst</b> , <b>hogast</b>	
3. <b>hygð</b> , <b>hogað</b>	
Plur. <b>hyeg(e)asð</b>	<b>hyegen</b>
Pret. Sing. <b>hog(o)de</b> , etc.	<b>hog(o)de</b>
Plur. <b>hog(o)don</b>	<b>hog(o)don</b>
Imper. Sing. <b>hoga</b>	
Plur. <b>hyeg(e)asð</b>	infln. <b>hyeg(e)an</b>
Pres. Part. <b>hyegende</b>	Past Part. <b>(ge)hog(o)d</b>

## PRETERITIVE PRESENTS.

125. **Preteritive presents.** — A small group of verbs have strong preterits with present meaning (the old presents being lost), and form new weak preterits from these. They are: **witan**, *know*; **āgan**, *own*; **dugan**, *avail*; **umnan**, *grant*; **cunnan**, *know*; **ðurfan**, *need*; **durran** (?), *dare*; **seulan**, *shall*; **munan**, *intend*; **mugan** (?), *can*; **nugan** (?), *suffice*; **mōtan** (?), *may*.

126. Conjugation of **witan**, *know.* — Ind. pres. sing. 1. 3. **wāt**, 2. **wāst**; plur. **wi(e)ton**; pret. **wiste** (**wisse**), etc. Opt. pres. **wi(e)te**, etc.; pret. **wiste** (**wisse**), etc. Imper. **wite**. Infln. **wi(e)tan**. Pres. part. **witende**; past part. **(ge)witen**.

For **wi(e)tan**, etc., is found **wiotan**, etc.

Like **witan** is conjugated **nytan**, *not to know*; **nāt**, etc. Wherever, in the forms of **witan**, **i** (**le**, **lo**) occurs, **y** is here to be substituted.

127. Conjugation of **āgan**, *possess.* — Ind. pres. sing.

1. 3. **āh**, 2. **āhst**; plur. **āgon**; pret. **āhte**, etc. Opt. pres. **āge**, etc.; pret. **āhte**. Imper. **āge**. Infin. **āgan**. Pres. part. **āgende**; past part. **āgen**, *own* (*adj.*).

So **nāgan**, *not to possess*.

128. Conjugation of **dugan**, *avail.* — Ind. pres. sing.

1. 3. **dēah**; plur. **dugon**; pret. **dohte**, etc. Opt. pres. **dyge**, **duge**, etc. Infin. **dugan**. Pres. part. **dugende**.

129. Conjugation of **unnan**, *grant.* — Ind. pres. sing.

1. 3. **an(n)**; plur. **unnon**; pret. **ūðe**. Opt. pres. **unne**, etc.; pret. **ūðe**, etc. Imper. **unne**. Infin. **unnan**. Pres. part. **unnende**; past part. **(ge)unnen**.

130. Conjugation of **cunnan**, *know.* — Ind. pres. sing.

1. 3. **can(n)**, **caust**; plur. **cunnon**; pret. **cūðe**, etc. Opt. pres. **cunne**, etc.; pret. **cūðe**, **cȳðe**, etc. Infin. **cunnan**. Past part. **(ge)cunnen**, and **cūð** (*adj.*).

131. Conjugation of **ðursan**, *need.* — Ind. pres. sing.

1. 3. **ðearf**, 2. **ðearft**; plur. **ðurfon**; pret. **ðorfte**, etc. Opt. pres. **ðyrfe**, **ðurfe**, etc.; pret. **ðorfte**, etc. Infin. **ðursan**. Pres. part. **ðearfende**.

132. Conjugation of **durran**, *dare.* — Ind. pres. sing.

1. 3. **dearr**, 2. **dearst**; plur. **durron**; pret. **dorste**, etc. Opt. pres. **dyrre**, **durre**, etc.

133. Conjugation of **sculan**, *shall*. — Ind. pres. sing. 1. 3. **sceal**, 2. **scealt**; plur. **sculon**; pret. **sc(e)olde**, etc. Opt. pres. **scyle**, **scule**, etc. Infin. **sculan**.

134. Conjugation of **munan**, *intend*. — Ind. pres. sing. 1. 3. **man**, 2. **manst**; plur. **munon** (**munāð**); pret. **munde**. Opt. pres. **myne**, **mune**, etc. Imper. sing. **mun**; plur. **munāð**. Infin. **munan**. Pres. part. **munende**; past part. (**ge**)**munen**.

135. Conjugation of **mugan**, *can*. — Ind. pres. sing. 1. 3. **mæg**, 2. **meaht**; plur. **magon**; pret. **mealhte**, etc. Opt. pres. **mæge**, etc.

136. Conjugation of **nugan**, *suffice*. — Ind. pres. sing. 3. **neah**; plur. **nugon**; pret. **nohte**, etc. Opt. pres. **nuge**, etc.

137. Conjugation of **mōtan**, *may*. — Ind. pres. sing. 1. 3. **mōt**, 2. **mōst**; plur. **mōton**; pret. **mōste**, etc. Opt. pres. **mōte**, etc.

#### ANOMALOUS VERBS.

138. Conjugation of **wesan**, **bēon**, *be*. —

##### INDICATIVE.

Pres. Sing. 1. **eom**; **bēo**  
2. **eart**; **bist**  
3. **is**; **bið**; neg. **nis**

##### OPTATIVE.

**sie**; **bēo**, etc.

Plur. **sind**, **-t**; **sindon**; **bēoð**

**sien**; **bēon**

INDICATIVE.		OPTATIVE.	
Pret. Sing. 1. <b>waes</b> ; neg. <b>naes</b>		<b>wære</b> ; neg. <b>naäre</b>	
<b>wære</b> ; neg. <b>naäre</b>		<b>wære</b> ; neg. <b>naäre</b>	
<b>waes</b> ; neg. <b>naes</b>		<b>wære</b> ; neg. <b>naäre</b>	
<b>wäron</b> ; neg. <b>naäron</b>		<b>wären</b> ; neg. <b>naären</b>	
Imper. Sing. <b>wes</b> ; <b>béo</b>		Infin. <b>wesan</b> ; <b>béon</b>	
Plur. <b>wesað</b> ; <b>béoð</b>		Pres. Part. <b>wesende</b> ; <b>béonde</b>	

139. Conjugation of *willan*, *will*. —

INDICATIVE.	OPTATIVE.
Pres. Sing. 1. <b>wil</b> (1)e; neg. <b>ne</b> (1)e, <b>ny</b> (1)e	{ <b>wille</b> , etc. ; neg. <b>nelle</b> , <b>nylle</b> , etc.
2. <b>wilt</b> ; neg. <b>neilt</b> , <b>nylt</b>	
3. <b>wil</b> (1)e; neg. <b>nel</b> (1)e, <b>nyl</b> (1)e	
Plur. <b>willāð</b> ; neg. <b>nellað</b> , <b>nyllað</b>	{ <b>willen</b> ; neg. <b>nenellen</b> , <b>nyllen</b>
Pret. Sing. <b>wolde</b> , etc. ; neg. <b>nolde</b> , etc.	<b>wolde</b> ; neg. <b>nolde</b>
Plur. <b>woldon</b> ; neg. <b>noldon</b>	<b>wolden</b> ; neg. <b>nolden</b>
Imper. Plur. neg. <b>nellað</b> , <b>nyllað</b>	Infin. <b>willan</b>
Pres. Part. <b>willende</b>	

#### 140. Conjugation of *dōn*, *do*. —

INDICATIVE.		OPTATIVE.
Pres. Sing. 1. <b>dō</b>		<b>dō</b> , etc.
2. <b>dēst</b>		
3. <b>dēð</b>		
Plur. <b>dōð</b>		<b>dōn</b>
Pret. Sing. <b>dyde</b> , <b>dydest</b> , <b>dyde</b>		<b>dyde</b>
Plur. <b>dydon</b>		<b>dyden</b>
Imper. Sing. <b>dō</b>		Infin. <b>dōn</b>
Plur. <b>dōð</b>		
Pres. Part. <b>dōnde</b>		Past Part. <b>(ge)dōn</b>

141. Conjugation of *gān*, *go*. —

	INDICATIVE.	OPTATIVE.
Pres. Sing.	1. <b>gā</b>	<b>gā</b> , etc.
	2. <b>gāst</b>	
	3. <b>gāð</b>	
Plur.	<b>gāð</b>	<b>gān</b>
Pret. Sing.	<b>ēode</b> , etc.	<b>ēode</b>
Plur.	<b>ēodon</b>	<b>ēoden</b>
Imper. Sing.	<b>gā</b>	Infin. <b>gān</b>
Plur.	<b>gāð</b>	
Pres. Part.	<b>gānde</b>	Past Part. <b>(ge)gān</b>

## FORMATION OF WORDS.

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**142. Prefixes.**— Many Old English prefixes are self-explanatory. Others, with their meanings, are as follows:—

- ā- (1) = 'up,' 'out' (Ger. er-): *āsyllan*, *fill up*, *āscēotan*, *shoot out*.
- (2) representing **on**: *āweg* = **on weg**, *away*.
- (3) = 'any': *āhwaēr*, *anywhere*.
- (4) practically meaningless: *ābīdan*, *await*.

**aef-**, see **of-**.

**āeg-** = 'any,' 'each': *āeghwā*, *any one*.

- aet-** (1) = 'at,' 'to' (Lat. ad-): *aetwītan*, *twit*, *aetgaedere*, *together*.
- (2) = 'from,' 'away': *aetwindan*, *escape from*.

**and-**, **qud-** is found as the prefix of a few nouns; for its meaning see **on-**.

**be-** (for, **be-**):

- (1) = 'about': *besorgian*, *be anxious about*.
- (2) makes an intransitive verb transitive: *behycgan*, *think about, consider*.
- (3) privative: *beniman*, *take from, deprive*, *behēafdian*, *behead*.

(4) practically meaningless: **bebēodan**, *com-mand*.

**ed-** (1) = 'counter-' 're-' (Lat. re-): **edlēan**, *recom-pense*.

(2) occasionally for *at-*: **edwītan**, *twit*.

**for-** (Ger. *ver-*, *für-*, *vor-*):

(1) = 'away,' 'up,' 'utterly,' 'very,' denoting destruction effected by the action of the simple verb: **fordōn**, *destroy*.

(2) negative: **forbēodan**, *forbid*.

(3) = 'falsely': **forswērian**, *forswear*.

(4) = 'down upon': **forsēon**, *despise*.

(5) = 'in behalf of': **forstandan**, *stand up for*.

(6) = 'fore-': **forseāwian**, *foresee*.

**fore-** = 'fore-' (Lat. *prae-*): **foresēon**, *foresee, provide*.

**ge-** (Ger. *ge-*, Lat. *con-*):

(1) = 'together': **gefēra**, *companion*.

(2) = 'attain by' the action of the simple verb: thus, **winnan**, *fight*, but **gewinnan**, *gain by fighting, conquer*.

(3) usual sign of past participle, when the verb lacks any other prefix: **gēgān**, *gone*.

(4) practically meaningless: **gebed**, *prayer*.

**mis-** = 'mis-': **miswēndan**, *pervert*.

**n-** (for **ne-**) = 'not': **nā** (= *ne+ā, not ever*), *not at all; nis, is not*.

**of-** (1) = 'off,' 'from' (Lat. *de-*, *ab-*, *pro-*, *ex-*): **of-spring**, *offspring*.

(2) = 'upon': **ofsittan**, *sit upon, oppress*.

(3) denoting offence, injury, death (Lat. ob-):  
**ofðynean**, *displease*, **ofstingan**, *stab to death*.

(4) = 'attain by' the action of the simple verb:  
**offaran**, *catch up with*, **ofāscian**, *learn by asking*.

(5) intensive: **ofhyngrod**, *very hungry*.

**ofer-** (1) = 'over': **oferbrēdan**, *overspread*.  
(2) negative: **ofergietan**, *forget*.

**on-** (1) = 'on,' 'of': **ondrimean**, *drink of*.  
(2) = 'from,' 'out of': **onspringan**, *burst forth*.  
(3) = 'un-': **onlūcan**, *unlock*.  
(4) intensive: **onstyrian**, *agitate*.

**or-** = 'without': **orsorg**, *without anxiety*, **orwēne**, *without hope, desperate*.

**ōð-** = 'away' (Lat. ex-, ab-, de-): **ōðfleon**, *flee away*.

**tō-** (1) = 'to': **tōcyme**, *alvent*.  
(2) = 'asunder' (Ger. zer-, Lat. dis-): **tōteran**, *tear apart*, **tōcnāwan**, *discern*.

**un-** (1) = 'un-': **unforht**, *fearless*, **unrīm** (*unnum-ber*), *multitude*.  
(2) = 'bad': **undæd**, *ill deed*.

**wiðer-** (1) = 'again': **wiðertrod**, *return*.  
(2) = 'against': **wiðersaca**, *adversary*.

**ymb-** = 'around' (Lat. circum-): **ymbgang**, *circuit*,  
**ymbṣittan**, *besiege*.

**143. Suffixes of masculine nouns.** — The more important are **-end**, **-ere**, **-ing**, **-ling**, besides the originally independent words **-dōm**, **-hād**, and **-scipe**. The first four denote persons; the last three, qualities or abstractions. Besides these, there is a masculine suffix **-els**, denoting things.

**-end** (orig. **-ende**, forming present participles) = ‘-er,’ ‘-or’: **scieppend**, *creator*. Contract nouns with this ending are **fēond**, *enemy*, **frēond**, *friend*.

**-ere** = ‘-er’: **hearpere**, *harper*, **bōcere**, *scribe*.

**-ing** (1) = ‘son of’: **Æðelwulſing**, *son of Athelwulf*, **Adaming**, *son of Adam*.

(2) more generally: **Cēnting**, *inhabitant of Kent*, **cyning**, *king*, **pēning**, *penny*. The *i* sometimes causes umlaut, sometimes not.

**-ling**: **geongling**, *youngling*, **hȳrling**, *hireling*.

**-dōm** (Ger. **-thum**) = ‘-dom,’ ‘-ity,’ ‘-ism,’ ‘-ship,’ ‘-acy’: **Crīstendōm**, *Christianity*, **cynedōm**,  *kingship*.

**-hād** (Ger. **-heit**, **-keit**) = ‘-hood,’ ‘-head,’ ‘-ity’: **cildhād**, *childhood*, **maegdenhād**, *virginity*.

**-scipe** (Ger. **-schaft**) = ‘-ship,’ ‘-hood,’ ‘-ness,’ ‘-ity’: **frēondscipe**, *friendship*, **fēondscipe**, *enmity*.

**-els**: **byrgels**, *tomb*, **rādels**, *riddle*.

**144. Suffixes of feminine nouns.** — The chief are **-estre**, **-nes**, **-ð**, **-ðu** (-ðo), **-ung** (-ing), and the originally independent **-rāden**.

**-estre** = ‘-tress’: **lārestre**, *instructress*.

**-nes** (Ger. -nis) = ‘-ness,’ ‘-ity,’ forms abstracts from the present and past participial stems of verbs, but especially from adjectives: *ēhtnes, persecution, forsewennes, contempt, hālignes, holiness.*

**-ð**, **-ðu**, **-ðo** = ‘-th’: *hālð, health, strēngðu, strength.* This ending was originally **-iða**, the **-i** of which caused umlaut.

**-ung** (occasionally **-ing**) = ‘-ing,’ ‘-ation,’ forms nouns from the present stem of (usually weak) verbs: *blētsung, blessing, costung, temptation.*

**-ræden** = ‘-red,’ ‘-ship,’ ‘-ity’: *hierdræden, guardian-ship, guard.*

**145. Suffixes of neuter nouns.** — The two principal, **-lāc** and **-rīce**, were originally independent words: —

**-lāc** (Mod. Eng. -lock, -ledge): *brȳdlāc, wedding.*

**-rīce** = ‘rule,’ ‘realm,’ ‘region’: *biscoprīce, bishopric, heofonrīce, kingdom of heaven.*

**146. Adjective suffixes.** — The principal are **-en**, **-ig**, **-iht**, **-isc**, and **-ol**, besides the originally independent **-bāre**, **-cund**, **-fæst**, **-feald**, **-full**, **-lēas**, **-lic**, **-mōd**, **-sum**, **-weard**, **-wēnde**, **-weorð**, **-wierðe**, and **-wīs**. The first four sometimes cause umlaut, sometimes not.

**-en** (Lat. *-inus*) = ‘-en’: *līnen, linen, gylden, golden.*

**-ig** (Ger. *-ig*) = ‘-y’: *ēadig, blessed, grādig, greedy.*

**-iht** (Ger. *-icht*) = ‘-y’: *hrēodiht, ready, stāniht, stāniht, stony.*

**-isc** (Ger. -isch) = 'ish': forms adjectives from common, but especially from proper nouns: **hāðenise**, *heathenish*, **Englisc**, *English*.

**-ol** (Lat. -ulus) = 'disposed to': **swicol**, *deceitful*.

**-bāre** (Ger. -bar, Lat. -ferus, -fer, -ger): **cwealimbāre**, *deadly*, **lustbāre**, *agreeable*.

**-cund** = 'ly': **heofondeund**, *heavenly*.

**-fæst** (Ger. -fest) = 'possessing,' 'firm in': **stedefæst**, *possessing, or firm in, one's place*, **steal/fast**, *ärfaest*, *merciful, pious*.

**-feald** (Ger. -falt) = 'fold': **fēowerfeald**, *fourfold*.

**-full** (Ger. -voll) = 'ful': **gelēaffull**, *faithful, synfull, sinful*.

**-lēas** (Ger. -los) = 'less': **ärleas** (Ger. *ehrlos*), *infamous*.

**-lic** (Ger. -lich) = 'ly,' 'al': **cynelic**, *royal*, **eorðlic**, *terrestrial*.

**-mōd** (cf. Ger. -müthig) = 'minded': **ānmōd** (cf. Ger. *einmüthig*), *unanimous*, **ēaðmōd**, *humble*.

**-sum** (Ger. -sam) = 'full,' 'some,' 'able': **lufsum**, *lovable*, **wynsum**, *winsome*.

**-weard** (cf. Ger. -wärts) = 'ward': **hāmweard**, *home-ward, on the way home, andweard, present*.

**-wēnde** = 'ary': **hālwēnde**, *salutary*.

**-weorð**, **-wurð** = 'worthy': **ärweorð**, **ärwurð**, *venerable*.

**-wierðe**, **-wyrðe** (cf. Ger. -würdig) = 'worthy': **nyt-**

**wierðe**, *useful*.

**-wīs** = 'wise': **gescēadwīs**, *intelligent*, **rihtwīs**, *righteous*.

**147. Composition.**—Compounds are numerous in Old English. In this respect it resembles German and Greek, while Modern English has allowed this power of forming compounds to fall into disuse, largely through the influence of Latin and French. For this reason it would often be easier to make an idiomatic translation into Old English from Greek than from Latin; in its plastic and pictorial quality a page of Old English poetry suggests Homer or Pindar rather than Virgil or Horace, and among Roman poets the earlier, such as Lucretius.

The relation of the first element of compounds to the second should always be noted. The first limits or defines the second, and for this reason takes the stress; but the precise relation of the two elements is now of one sort, now of another. Sometimes it may be expressed by a preposition, sometimes by the sign of a case, sometimes by an adjective: *gærs-hoppa, gærs-stapa, grasshopper, hopper in or through the grass; han-crēd, cock's-crowing; hēah-ēngel, high-angel, arch-angel; gim-stān, gem-stone, jewel.*

Although compounds should be studied with reference to the meaning and relation of their components, they should frequently be translated by a simple Modern English word. Thus *gærshoppa* may sometimes be translated by *locust*; *gimstān* should never be translated *gemstone*; and *hēahfæder* should always be rendered by *patriarch* or *father*.

## S Y N T A X.

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**148. Object of this sketch.** — The object of the present sketch is not to present a complete view of Old English syntax, even in outline, but rather to call attention to such peculiarities as are most likely to cause difficulty. Many constructions common to all the cultivated European languages, especially to the inflected ones, will either be passed over without notice or but briefly touched upon.

### Nouns.

**149. Subject.** — The subject of a finite verb is in the nominative case. For that of an infinitive, see 169.

**150. Predicate nominative.** — A predicate noun (or adjective), denoting the same person or thing as its subject, agrees with it in case. Examples: **ic eom Apollonius;** **ðæt ic gewurde wædla.**

**151. Apposition.** — A noun annexed to another noun, and denoting the same person or thing, agrees with it in case. Examples: **and wēnde ðæt hēo Diana wære, sēo gyden;** **Arcestrates (gen.) dohtor ðæs cyninges.**

Note **hīe sume** = *some of them.*

152. **Vocative.** — The vocative, which is identical in form with the nominative, is used in direct address. It may be preceded by an interjection, the second personal pronoun, or a possessive pronoun; this possessive pronoun, when followed by an adjective, usually takes before the latter the demonstrative pronoun *se*. Examples: **ðū sāe Neptune**; **mīn se lēofesta fæder**.

153. **Genitive with nouns.** — The genitive is distinctively an adnominal case; that is, its principal function is to limit the meaning of a noun. Its sign is *of*. It denotes various relations, not all of which can be strictly defined.

- a) Relationship:* **ūre ealra mōdor**.
- b) Source:* **sunnan and mōnan lēoman**; **ðāre hearpan swēg**; **frēmdra ðēoda ungeðwārnes**.
- c) Subject.* The noun in the genitive stands for the *author* of the action denoted by the noun upon which the genitive is dependent. Example: **ðīnra hal-gena earnungum**.
- d) Object.* This may be known by the possibility of turning the noun upon which it is dependent into a cognate verb, when the noun in the genitive will become the *object* of that verb; for example, in **Frēan egesan**, *Frēan* is an obj. gen., because, if we substitute for the noun *egesa*, *fear*, the verb *fear*, the noun *Lord* becomes the object of the verb. Examples: **ðæs dæges liehtinge**; **lifes tilungum**; **unsceððigra beswicend**; **læswe scēapa and nēata**; **hyht hæle**.

e) Cause (denoted by *for*): **lēan ðissa swās-enda.**

f) Characteristic: **meregreetan ālces hīwes; trēowum missenlicra cynna;** setl his mæg-enðrymnesse. Here, perhaps, belongs: **werhādes and wīfhādes hē gescēop hīe.**

g) Specification of time: **ānes mōnðes fierst.**

h) Specification of place: **gārseeges īgland** (Latin influence).

i) Unclassified: **ðāre nēowolnesse brādnes; ðæt mægen lufe; ðāre sprāce ḡnde.**

154. **Partitive genitive.** — The genitive denotes the whole, with words denoting a part.

a) With nouns: **unrīmceastra; fela gēara; līthwōn cwicera cynna.**

b) With pronouns: **manna ānigne; hiera nān; hwile ēower; gumena gehwaene; hwasthwugu swilces; sē manna.** Note the peculiar **ānra gehwile**, *each one*.

c) With numerals: **cahta fōta; fēower hund wintra.**

d) With superlatives: **bēaena beorhtost.** Similarly, with a cognate noun, to denote eminence: **dryhtna Dryhten.**

155. **Genitive with adjectives.** — The genitive is used to define an adjective with respect to the part or relation in which the quality is conceived. Such

adjectives are frequently akin to verbs which take the genitive (156), and sometimes correspond to Latin adjectives of inclination in *-ax*. They may be roughly classified as follows:—

- a) Want: **dællēas mīnes rēnes**; **īdel** and **unnyt gōda** (154).
- b) **gehwilces**.
- b) Fulness: **berende** (Lat. *ferax*) **missenlicra fugla**.
- c) Desire: **ātes georn**.
- d) Retentiveness: **fæsthafol** (Lat. *tenax*) **mīnra gōda**.
- e) Knowledge: **wordes wīs**.

156. Genitive with verbs.—The genitive is used with many verbs, mostly such as denote mental action, but also with those of cessation and refusal, and some others. Frequently the underlying notion is a *partitive* one; that is, the object is conceived as affected *in part*.

- a) Desire: **friðes wilnedon**.
- b) Request: **biddende mīnra gōda**.
- c) Rejoicing: **pæs se hlanca gefeah**.
- d) Experiment: **wæda cunnedan**.
- e) Use: **cardes brūcað**.
- f) Care: **giemden ðæs dæges**.
- g) Supposition or belief: **nōhtes ȳlles wēndon**;
- ðæs geliefan**.

- h)* Fear: **ne ondræd ðū ðe æniges ðinges.**
- i)* Granting: **āra unnan.**
- j)* Refusal: **tīðe forwierndest.**
- k)* Cessation: **geswāc his weorces.**
- l)* Awaiting: **ðæs wordes bād.**
- m)* Approaching: **cēoles nēosan.**
- n)* Producing: **gāsta strēonan.**

**157. Adverbial genitive.** — Certain adverbial relations may be expressed by the genitive (cf. 71). Example: **hine gewende ðæs weges.**

1. The demonstrative **ðæt** is frequently used in the genitive in various adverbial senses. Thus of time, **ðæs** (**ðe**) = *from the time that, after, afterwards*; of manner, = *as far as, as*; of cause, = *for this, because*; etc.

**158. Genitive with prepositions.** — The genitive is occasionally used with certain prepositions, such as **wið**, **tō**, and **wana**. Examples: **wið ðæs fæstengeates**; **tō ðæs; ānes wana siextig** (78. 5).

**159. Genitive with other cases.** — Verbs which take a genitive denoting the thing, may also take a dative or accusative of the person.

*a)* With dative (including reflexives, 184): **him** (164. *a)* **ne ūðe** (156. *i)* **God lēngran līfes**; **hēlde gē mē** (dat.) **wāda tīðian** (156. *i)*; **gē mē** (dat.) **ātes forwierndon** (156. *j)*; **Apollonius**

hiere (164. c) **ðæs ðancode**; ne ondræd (156. h) **ðū ðē** (161. 1) **āniges ðinges**.

b) With accusative (including impersonals, 190): **ðē** (acc.) **ōhtes āxian**; **hine fultumes bēdon**; **ðē twēonie ðēre sprēce**; **mērelīðendum** (161) **miltsa biddan wuldres Aldor** (acc.); **ðegnas ðearle gelyste** (190) **gārgewinnes**.

160. Dative in general. — The dative denotes the indirect object, usually the person *to* or *for* or *with reference to* whom something is done. When used with verbs (164), the general notion of the verb may often be regarded as implying some sort of *giving* (or its opposite), if this term be employed in its widest sense.

1. The dative is sometimes used for the instrumental (174): **cleopode micelre stefne**.

161. Dative of benefit or interest. — The sign of this dative is *for*. Examples: **scipu ēow eallum ic wyrce**. Perhaps also: **ðinre eorðan ne rīnd**.

1. Akin to this is the *reflexive dative* (184): **ðæt hie him** (*for themselves*) **wāpnu worhten**.

2. Similar, too, is the *dative of possession*, which, without much change in the sense, might be replaced by the genitive: **him fēollon tēaras of ðæm ēagum** (so Ger. *ihm fielen Thränen von den Augen*); **him mōn feaht on lāst; wulfum tō willan**.

**162. Dative of deprivation.** — Some verbs of deprivation (cf. 177) take the dative of the object removed sometimes with an accusative of the person *from whom*. Examples: **hē hine unscrýdde ðām healf-an sciccelse**; **ðingum ongierede** and **genac-odode**.

**163. Dative of resemblance or approach.** — This is self-explanatory.

a) With verbs: **gelfit cymð ðām beheald-endum**.

b) With adjectives (cf. 165): **fugole gelicost**.

**164. Dative with various verbs.** — Such are verbs of (160) —

a) Giving or imparting: **ðearfum dælan**.

b) Speaking: **hiere ðreahte**; **him gecyðan**.

c) Thanking: **Gode ðanciende**.

d) Promising: **behēt mīnum lārēowe**.

e) Serving and benefiting: **hē him ðēnode**; **frēmme gehwile ðrūm**; **him fēng God on fultum**; **manigum genyhtsumian**.

f) Obeying and following: **gehiersumian mīnum willan**; **ðe hiere folgode**.

g) Pitying: **gemiltsa mē**.

h) Requiring: **forgieldan āghwileum**.

i) Ruling: **ðēodum racian**. Similarly, **ȳðum stilde**.

j) Receiving: **onfēng ðāre wununge**.

*k)* Pleasing and suiting: **him eallum līcode**; **ðē gedafenað**.

*l)* Seeming: **mē ðyncð**.

*m)* Opposing: **worulde wiðsacan**.

*n)* Betraying or deserting: **swicað ðē**.

*o)* Using (rare): **notað cræfte mīnum**.

**165. Dative with adjectives.** — The dative is chiefly employed with adjectives signifying *dear*, *generous*, *useful*, *obedient*, etc., and their opposites. Examples: **lidwērigum ēste**; **Gode ðone lēofan fæder** (*the father dear to God*); **behēfe ic com cynaminge**; **folcum fracoð**.

1. The dative of want or deprivation (cf. 162) is also found here: **Gode orfeorme**.

**166. Dative with prepositions.** — The dative is by far the commonest case with prepositions. Examples would be superfluous.

1. After the preposition **on** (**in**), certain adjectives, like **mid** and **ufanweard**, agree with the following noun, instead of being treated like nouns governing it in the genitive, as are their counterparts in Mod. Eng. Examples: **on midre ðāre sē** (so Lat. *in medio mari*, but Mod. Eng. *in the midst of the sea*); **on ðām fæstene ufanweardum**.

**167. Dative absolute.** — A noun and a participle, not involved in the main construction of the sentence,

may stand by themselves in the dative, and constitute an adverbial clause, most frequently of time. This construction is imitated from the Latin ablative absolute. Examples: **onfangenre his blētsunge**; **ðisum eallum ðus gedōnum**.

**168. Accusative after transitive verbs.** — The direct object of a transitive verb is put in the accusative. Examples: **hē swang ðone top**; **ealne norðāl genōmon**.

1. A special case of the foregoing is the cognate accusative, in which the object is etymologically akin to the verb: **libbað hiera līf**.

**169. Subject accusative.** — The subject of an infinitive is put in the accusative. Examples: **geseah hē sumne fiscere gān**; **hē gehierde ðone blisse-sang ūpāstīgan**.

**170. Accusative of extent.** — The accusative may denote extent of time or space. Example: **was se storm ealne ðone daeg swiðe micel and strang**.

**171. Accusative after impersonals.** — Impersonals (190) of appetite or passion govern an accusative of the person suffering. Example: **mē hyngrede**.

**172. Accusative after prepositions.** — Some prepositions always govern the accusative, others only under

certain circumstances. Those of the former class are **geond**, **ōð**, **ðurb**, and **ymb(e)**; of the latter, a large number that more frequently take the dative (166).

1. Of the second class, **on** (*in*) is perhaps the commonest representative, taking the *dative* when denoting *rest in*, the *accusative* when denoting *motion towards*; this distinction, however, is not invariably observed. Examples of accusative: **inēode on ðæt bæð**; **in ðæt mynster ēode**.

Exceptions to the rule are: **on ðone seofodan dæg**; **mid ðone bisceop**.

173. **Two accusatives.**—Verbs signifying *to make*, *to name*, *to regard*, and the like, may take a predicate accusative besides the object accusative. Examples: **God hine** (obj. acc.) **geworhte wundorliene** and **fægerne**; **God geclegde ðā drȳgnesse** (obj. acc.) **eorðan**; **hwonne gesawon wē ðē** (obj. acc.) **hungrigne?**

174. **Instrumental in general.**—The instrumental, which in form is sometimes (especially in the plural) indistinguishable from the dative (see 160. 1), denotes *manner*, *means*, *instrument*, or *material*. Its sign is *by* or *with*. Examples: **geseah blīðum andwlitan**; **gestaðolade strangum mihtum**; **gefæstnade folnum**; **gefrætwade foldan scēatas leomum and lēafum**.

This case is more common in poetry than in prose, where its place is often taken by **mid** with the dative; even in poetry, the simple instrumental sometimes alternates with the dative accompanied by **mid**, *e.g.* (*Andreas*, 320) **sācwide** occurs in the same construction as **mid oferhygdom**. Occasionally the instrumental is employed where Modern English would use an accusative: **mundum brugdon**, *they waved (with) their hands.*

The instrumental being one of the more difficult cases to master, a few of its regular combinations are separately appended:—

- a)* With verbs of journeying and transporting, where its sign may almost be regarded as *in*: **eōlum libban**; **fæðmum ferian**; **sīðe gesōhte**. So with **libban**: **drēamum lifdon**.
- b)* With verbs of speaking, to indicate voice or language (see also 160. 1): **wordum cwæð**; **ondsweordon gēnewidum**.
- c)* With past participles, generally preceding the latter (common in poetry): **sweordum gehēawen**; **hilde gesæged**; **dōme gedýrsod**.
- d)* With adjectives (generally in poetry), to denote *in what respect*, or sometimes *instrumentality*: **feðerum hrēmig**; **ęc gum geoste**; **mundum frēorig**; **synnum wunde**. These last two afford the metrical combinations exhibited in 217. 1—among the commonest in Old English.

175. Instrumental with prepositions.—**Mid**, which frequently takes the dative, is sometimes found with the instrumental, especially in the Anglian dialect; so occasionally **for**. Examples: **mid ealle**; **mid micle sige**; **mid ðy rēadestan gōdwēbbe**; **for hwȳ**.

176. Adverbial instrumental.—The instrumental may denote adverbial relations, especially *time when*. Examples: **sume dæge**; **ðy seofoðan dæge**; **ālce gēare**; **word stunde āhōf**.

1. It may also denote the *number of times*: **siextiene sīðum**.

2. The instrumental may denote *the way*: **ðy ilcan wege**.

177. Instrumental of deprivation.—Some verbs of deprivation may take an object of *which* in the instrumental (cf. 162). Examples: **māðmūm bēdæled**; **āhtum benēmde**.

178. Instrumental of difference.—The instrumental denotes the measure of difference. Examples: **micle lēngran**; **ðy bealdran**; **þon cymlicor**; **strēngre eallum ðām ārgedōnum**.

### Adjectives.

179. Agreement of adjectives.—Adjectives agree with their nouns in gender, number, and case. This applies also to demonstrative, possessive, and indefinite pro-

nouns, and to participles, when used as adjectives. When used predicatively, however, participles may be uninflected.

**180. Strong and weak adjectives.** — For the distinction in the use of strong and weak adjectives, see 55.

**181. Adjectives as nouns.** — An adjective may be used as a noun (see 55). Examples: *ðā y m b s i t t e ð a n*; *hwā g i e f ð ð ā m u n e ð a n l i f e s f u l t u m*.

#### Adverbs.

**182. Use of adverbs.** — Adverbs qualify verbs, adjectives, and other adverbs.

**183. Two negatives.** — Two or more negatives strengthen the negation, instead of making an affirmative. Example: *ðīn n i s n ā n w i h t*.

#### Pronouns.

**184. Reflexive pronouns.** — The reflexive pronoun (82), in the dative (161. 1; cf. 159) or accusative, is used with certain verbs whose counterparts in Mod. Eng. would not necessarily require it.

a) Dative: *worhton him hōcas*; *bār him eaxe on handa*; *him land curon*; *gewāt him*; *far ðē*; *cierde wē ūs*.

b) Accusative: *hē gerēste hine*; *ðæt trēow bræt hit*; *bewēnde hine*; *hine gemēngde*; *ēow fýsan*.

185. Relative pronouns.—For these see 87.

### Verbs.

186. Forms of the verb.—Old English verbs are either transitive or intransitive. They have two voices, — active and passive; three moods, — indicative, optative, and imperative — besides the infinitive, gerund, and participles; and five tenses, — present, preterit, perfect, pluperfect, and future. The uses of these forms correspond, in general, to those of the same forms in other languages.

187. Voices.—The forms of the active voice are given in 95; those of the passive are formed by adding the past participle to the appropriate tense of *wesan* (*bēon*), *be*, or *weorðan*, *become*.

188. Tenses.—Only two independent tenses are distinguished by their stems, — the present and the preterit. The present may also be used for the future; the preterit, for any of the three past tenses. Otherwise the distinctions of tense are indicated by means of auxiliaries, as in Modern English: the future being formed by the infinitive with *seulan*, *shall* (133), and

**willan, will** (139); the perfect and pluperfect, by the past participles with the appropriate tenses of **habban, have** (121), in the case of transitive verbs, and of **wesan, be** (138), in the case of intransitives.

**189. Agreement.**—A finite verb agrees with its subject in number and person. Exceptions are:—

1. When the subject consists of two nouns denoting essentially the same thing, united by a conjunction, the verb in agreement may be in the singular: **sīb b and geðwāernes betweoh ūs.**

2. A collective noun may take a verb in the plural: **sēo cnēoris wāgon and lāddon.**

3. A plural verb, with a predicate in the plural, may be introduced by a neuter singular: **ðæt wāron ęngla gāstas; hit donne wāron mīne wāteru.**

**NOTE.**—The subject is sometimes to be supplied (cf. 190) **het ȝæt lēoht Dæg.**

**190. Impersonals.**—Impersonal verbs are those whose subject is an implied **hit, it.** They are often transitive, taking an object in the dative or accusative (164. *k, l*; 171). Examples: **mē ȝyneð; mē hyngrede; swā gesēlde ī;** **hū hyre æt beaduwe gespēow.** Sometimes they take two cases: **þegnas gelyste gārgewinnes** (159. *b*).

**191. Indicative.**—The indicative has the functions common to it in most languages.

**192. Optative in general.** — The optative, sometimes called the subjunctive, is used to express an action or state simply as conceived by the mind. It is employed either in independent sentences or in subordinate clauses. Of these subordinate clauses there are two principal kinds,— substantive or noun clauses, and adverbial clauses. Of these, the noun clauses, generally introduced by *ðæt*, are the more important. Whenever the conjunction *ðæt* can be translated *in order that* or *so that*, it introduces an adverbial clause; otherwise, a noun clause. Other adverbial clauses are those of *place*, *time*, and *manner*. Less frequent are *adjective clauses*, introduced by or implying a *relative pronoun*.

**193. Optative in independent clauses.** — Under this head falls the use of the optative (a) to express a command or an emphatic wish; (b) in doubtful questions implying a negative answer; and (c) in hypothetical sentences.

- a) Command: *bēo nū lēoht; ādl ðē fornime; gān wē sēcean.*
- b) Question: *hwæt ðonne mē frēmede gedeorf mīn?*
- c) Hypothesis: *sīe ðæt ðū sīe.*

**194. Optative in noun clauses.** — The noun clause takes the place either of the subject (or predicate nominative) or of the object of a principal clause.

The object clause is commonest after verbs of knowledge, affirmation, command, and desire, such as *know*, *say*, *order*, *wish*, etc.

a) Subject clause: **H**eað ðē ðæt **A**pollonius ðus **heonan** **f**are; wēn is ðæt ðū **g**emēte **s**umne.

b) Object clause: **g**ewite **h**waet **s**e **g**eonga **m**ann **s**īe; **n**e **m**eahte **f**indan **h**wile **h**iera **f**orliðen **w**āre; **i**c ðē **b**ebēode **ð**æt ðū **ð**æt **n**ānigum **m**enn **e**ȳðe; **i**c **w**ȳsee **ð**æt **i**c **q**ft **f**orliðennesse **g**efare.

NOTE.—Certainty is rendered by the indicative: **i**c **o**nemawe **ð**æt **ð**ū **e**art **w**el **g**elēred.

**195. Optative by attraction.**—This is a name given to the optative found in clauses following another optative. Examples: **s**prytte (193. *a*) **s**ēo **c**orðe **tr**ēow, **ð**æs **s**ād **s**īe **o**n **h**im **s**elfum; wēn is ðæt **ð**ū **g**emēte (194. *a*) **s**umne **ð**æt **ð**ē **g**emiltsie; **ð**æs-ðē **ð**ū **g**eare **f**orwite (196. *f'*) **h**wām **ð**ū **g**emiltsie; **ð**æt **s**um **g**estrēon **i**c **m**ē **b**egliete (196. *f*), **ð**anān **i**c **m**ē **af**ēde.

**196. Optative in adverbial clauses.**—These are clauses of place (*where*), of time (*before*, *until*, *when*, *while*), of manner (*as if*), conditional (*if*), concessive (*though*), final (*in order that*), and consecutive (*so that*). Hypothetical or indefinite character in some measure attaches to the optative in each.

a) Place: *ðæt ðū wer gecēose ðær ðū self wille.*

b) Time: *ār se dæg cume; bīd ōð-ðæt hē cume.*

c) Manner: *swilce hē cuma wāre.*

d) Conditional: *gif ðū ne finde nænne, wēnd ðonne hider ongēan; swā hit ðē ne mislīcie.*  
But sometimes indicative: *gif ðū mē geliefst.*

e) Concessive: *ðēah ðū stille sīe.*

f) Final: *and gesette hīe on ðāre heofonan, ðæt hīe scinen ofer eorðan.* So with *ðæs-ðe*: *ðæs-ðe ðū geare forwite.* Negative: *ðy-læs-ðe ðē twēonie.*

g) Consecutive: *ādl ðē fornime, ðæt ðū ne bēo hāl.*

197. Optative in adjective clauses. — Whenever a sentence introduced by an actual or virtual relative implies an element of doubt, it may take the optative. Examples: *gecēose ænne, hwilene ðū wille* (*hwilene* is a virtual relative); *swā-hwæt-swā ðū wille.*

198. Imperative. — The imperative is used in commands, sometimes with the second personal pronoun, sometimes without. Examples: *bēo blīðe mid ūs; wite ðū; gē qfthwərfað tō ciricean*

199. Infinitive. — The infinitive is construed as a neuter noun, the subject or object of a finite verb.

When the object, it may itself have a subject noun or pronoun in the accusative (169).

a) Subject (or pred. nom., 150): **micel hīend** and **seeamu hit is nellan**.

b) Object: **nellan wesan**; **hēt hyre ðīmenne hēafod on wrīðan**.

1. An object infinitive is sometimes used for purposes of specification. With verbs of motion this may often be translated by the present participle, occasionally by the infinitive of purpose (as *in order to*). Examples: **cōmon hīðan**; **gewāt him gangan**; **fēran gāsta strēonan** (purpose).

**200. Gerund.** — The gerund may usually be translated by the Mod. Eng. infinitive, in a variety of senses. Examples: **cōmon mīnre dohtor tō bid-danne**; **land swīðe feorr tō gesēceanne**; **ðā ēstas him beforan legde ðe hē him tō bēodanne hæfde**.

### Prepositions.

**201. Cases governed.** — For the cases governed by prepositions, see 158, 166, 172, 175.

1. The preposition sometimes follows its object, or immediately precedes the verb, and at times is difficult to distinguish from an adverb, or a prefix of the verb. Examples: **ðe** (87. c) **ðū æfter āxodest**; **ðe** **ðū swā wel wið gedēst**.

## Conjunctions.

202. **Correlatives.**—Some of the more common correlatives are the following:—

- a) ge . . . . . ge,      *both . . . . . and.*
- b) ðe . . . . . ðe,      *whether . . . or.*
- c) nē . . . . . nē,      *neither . . . nor.*
- d) 
$$\left. \begin{array}{l} \text{ðā-ðā} . . . . . \text{ðā} \\ \text{ðā} . . . . . \text{ðā} \\ \text{ðonne} . . . . . \text{ðonne} \end{array} \right\}, \text{ *when . . . . . (then).*}$$
- e) ðēah . . . . . ðēah,      *though . . . . . (yet).*
- f) swā-swā . . . . . swā,      *so . . . . . as.*
- g) swā . . . . . swā,      *the . . . . . the.*

## PROSODY.

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**203. Old English verse stichic.**—Old English verse is rarely strophic, but almost without exception stichic; that is, consists of ungrouped lines, following each other as in Modern English blank verse.

**204. The line and the hemistich.**—The line of poetry consists of two hemistichs, separated by the caesura. Example:—

**bord and bräd swyrd, brüne helmas.**

The hemistich may be either normal or expanded. A normal hemistich contains two metrical feet. Example:—

**cēne under cumblum.**

An expanded hemistich contains three metrical feet. Example:—

**swiðmōd sinceς ahte.**

**205. The foot.**—A metrical foot is a portion of a line containing one primary stress. The syllable receiving the primary stress may or may not be followed or preceded by one or more lighter or slurred syllables.

Of the lighter syllables following or preceding a primary stress, one may, under certain circumstances, receive a secondary stress (23). A syllable which receives neither primary nor secondary stress is called unstressed.

**206. Stressed and unstressed syllables.**—The primary stress nearly always falls upon a long syllable; this long syllable may, however, be represented by two syllables, of which the first is short, and the second so light as to admit of syncopation. The substitution of two such short syllables for a single long one is called resolution.

A long syllable is one which contains a long vowel or diphthong, or a short vowel followed by two consonants. A short syllable is one which contains a short vowel followed by a single consonant (4). Long and short syllables, when stressed, are represented in metrical schemes by the macron, —, and the breve, ˘, respectively. Stressed syllables are indicated by the acute or grave accent, according as the stress is primary or secondary. Unstressed syllables, whether short or long, are represented by the oblique cross, ×.

The syllable which receives the primary stress is usually the root syllable of a word, while the lighter or slurred syllables comprise the terminations, enclitics, and proclitics; occasionally, however, the second element of a compound word is reckoned as a slurred syllable, though usually it takes a secondary stress.

**207. Classification of feet.**—The terms *iambic*, *trochaic*, etc., are used analogically, with reference to stress, and not, as in Greek and Latin prosody, with primary reference to quantity. This being understood, Old English metrical feet may be classified as follows:—

1. **Monosyllabic**: The monosyllabic foot regularly consists of a long syllable under the primary stress,  $\angle$ . This foot is never found except in conjunction with one of the dactylic type having a secondary stress (1. *h* to 1. *k*, **216**).

2. **Disyllabic**: The disyllabic foot may be either trochaic,  $\angle \times$ , or iambic,  $\times \angle$ . In the trochaic foot, the unstressed syllable may be replaced by a long syllable under the secondary stress. The daetyl formed by the resolution of the trochee may be called the light daetyl, to distinguish it from the heavy or normal daetyl, in which the first syllable is long.

3. **Trisyllabic**: The trisyllabic foot is either dactylic,  $\angle \times \times$ , or anapaestic,  $\times \times \angle$ . If dactylic, either the second or third syllable has in some cases secondary stress.

4. **Polysyllabic**: If tetrasyllabic, this foot resembles either a first paon,  $\angle \times \times \times$ , or a fourth paon,  $\times \times \times \angle$ . If it contains a greater number of syllables, it is still essentially dactylic or anapaestic in effect,  $\angle \times \times \times \dots$ , or  $\dots \times \times \times \angle$ .

In any of the foregoing feet, resolution may take place, thus apparently increasing the number of typical syllables.

**208. Anacrusis.**—Before hemistichs beginning with a primary stress, one or more unstressed syllables may occur. These unstressed syllables constitute what is known as the anacrusis. It is rare at the beginning of the second hemistich, but more frequent before the first.

**209. Expanded hemistichs.**—These are formed by prefixing a foot of the form  $\angle \times \dots$  (less frequently  $\angle$ , and rarely in the first hemistich  $\times \angle$ ) to a regular hemistich of two stresses. Expanded lines are employed in passages of peculiar elevation and solemnity, or expressive of unwonted agitation. The expanded hemistich has three stresses, instead of the normal two, since the pre-fixed portion differs from the anacrusis in having a primary stress. As a rule, the first and second stresses of the first hemistich, when expanded, take alliteration, while in the second hemistich the place of the alliterative syllable is unchanged, coinciding normally with the (new) second stress. Example:—

bēaga and beorhtra māðma,    hi þæt þære beorhtan idese.

**210. Alliteration.**—Alliteration is a poetical ornament which is a distinctive feature of Old English verse. It consists in the employment of the same or similar sounds at the beginning of two or more syllables which receive the primary stress. The second hemistich contains one such alliterative syllable, as a rule that which

has the first primary stress; the first hemistich has regularly two, though frequently only one. The alliterative sound must be the same throughout, if consonantal; if vocalic, it is usually different in the three syllables. Examples are: —

- a)      *grame gūðfreean, gīras sēdon.*
- b)      *on ȝæt daegred sylf, dynedan scildas.*
- c)      *earn ȝētes georn, ȝrigfeðera.*

In expanded lines, the additional foot frequently takes alliteration, thus removing it from one of its normal positions.

**211. Alliteration in relation to stress.** — The accentual principles observed by Old English poets in their management of alliteration virtually reduce themselves to one: that the most important syllables of the most important words should receive primary stress. It must be borne in mind, however, that the stress is sometimes rhetorical, that is, depends not so much upon the intrinsic weight of the word as upon that which belongs to it in virtue of its relation to other words in the same sentence. For example, a preposition might be expected to have less intrinsic weight than a following noun, yet instances occur where the preposition alliterates.

One general rule is that if a noun and a verb are found in the same hemistich, it is the noun that alliterates.

**212. Difference between the two hemistichs.**—The first hemistich frequently differs from the second, not only in the number of its alliterative syllables, but also in that of the unstressed syllables admitted between two primary stresses, or in the form of anacrusis.

**213. Rime.**—Rime and various forms of assonance are occasionally employed by Old English poets, sometimes for the purpose of uniting more closely the two halves of the same line, less frequently to associate the second half of a line with the first or second half of the following line, rarely in formulas or compounds within the same hemistich.

**214. Masculine and feminine rime.**—Masculine or monosyllabic rime is perfect when the riming vowels are identical, and are followed by the same consonants or consonant combinations. Example (from *Bēowulf*):—

**ēode yrremōd: him of ēagum stōd.**

Feminine or polysyllabic (usually disyllabic) rime is perfect when the first riming syllables are perfect masculine rimes and the following syllables are identical. Example:—

**scildburh scāron, scēotend wāron.**

There are also various sorts of imperfect rime.

**215. Kennings.**—A characteristic ornament of Old English, as well as of early Teutonic poetry in general,

are the kennings. This term, which is of Norse origin, designates those synonyms or periphrastic phrases which are employed to diversify the expression of a thought, or to avoid the repetition of the same word, usually a noun. Many of these are striking metaphors, but by no means all; some, though metaphorical in their origin, were undoubtedly so familiar to the poet and audience that their peculiar significance was overlooked, and they were regarded as stereotyped and convenient synonyms. Examples of kennings for God are: **ārfaest Cyning, mihtig Dryhten, Metod, Frēa aelmihtig.**

**216. Ordinary sequences of long and short syllables.<sup>1</sup>** — Before proceeding to examine the metrical constitution of the hemistich, it is desirable to consider the ordinary sequences of long and short syllables in Old English, and particularly in Old English poetry.

1. Long syllables followed by short or slurred syllables. A long stressed syllable may be followed:

- a) by a derivative or inflectional syllable: **sefuras**      1 x
- b) by a monosyllabic proclitic: **eft tō**                      1 x
- c) by a monosyllabic prefix: **mōd ā(rēted)**              1 x
- d) by a derivative or inflectional syllable + a monosyllabic prefix or proclitic: **cēnra tō**                      1 x x
- e) by a disyllabic proclitic or prefix: **fýnd ofer(wunnen)**    1 x x

<sup>1</sup> This section is designed only for reference.

*f*) by a monosyllabic proclitic + a monosyllabic prefix: **forð on ge(rihte)**  $\angle \times \times$

*g*) by two monosyllabic words: **him ðā se**  $\angle \times \times$

*h*) by two syllables, derivative or inflectional: **mōd-igre**  $\angle \grave{\text{u}} \times$

*i*) by the second element of a compound word, with or without a derivative syllable interposed: —

(*a*) **scīrmāled**  $\angle \grave{\text{u}} \times$

(*β*) **hīdelēoð**  $\angle \times \grave{\text{u}}$

*j*) by a disyllabic word, with the stress upon its second syllable: **nēar aetstōp** (*Bēow.*)  $\angle \times \grave{\text{u}}$

*k*) by a derivative or inflectional syllable + a monosyllabic word: **ēaðe mæg**  $\angle \times \grave{\text{u}}$

2. Long syllables preceded by short or slurred syllables. A long stressed syllable may be preceded: —

*a*) by a monosyllabic prefix: **gefēoll**  $\times \angle$

*b*) by a monosyllabic proclitic: **ðurh mīn(e)**  $\times \angle$

*c*) by a derivative or inflectional syllable: **(frym)ða God**  $\times \angle$

*d*) by a derivative or inflectional ending + a monosyllabic prefix or proclitic: **(hlanc)a gefeah**  $\times \times \angle$

*e*) by a disyllabic ending: **(lār)ena gōd** (*Bēow.*)  $\times \times \angle$

*f*) by a disyllabic proclitic: **syððan frymð(e)**  $\times \times \angle$

*g*) by two monosyllabic words: **ðā ðe hwīl(e)**  $\times \times \angle$

3. Long syllables followed by long or stressed syllables. In addition to the cases instanced under 1. *h* and *i*, which belong under the head of secondary stress,

stressed syllables proper are here to be considered. A long syllable may be followed: ---

*a)* by a monosyllabic word: **brād swyrd**      4 4 (4 8)

*b)* when a monosyllable, by the first syllable of a disyllabic word: **dōm āg(on)**      4 4 (4 8)

*c)* when a monosyllable, by the first syllable of a trisyllabic word: **sang hild(elēod)**      4 4 (4 8)

*d)* when the second syllable of a disyllabic word, by the first syllable of a disyllabic word: **(ge)gān hæfd(on)**

4 4 (4 8)

*e)* when the first syllable of a polysyllabic word (often a compound), by the second syllable of the same word: **nīðheard, burhlēod(um)**      4 4 (4 8)

4. Short stressed syllables followed by short or slurred syllables. A short, stressed syllable may be followed: ---

*a)* by a single unstressed syllable, forming with it two metrical syllables: **cyning**      5 8

*b)* by an unstressed syllable, forming with it the metrical equivalent of a single long syllable, and capable of being substituted for the latter in every position: **æðe(ie)**

6 8 (4 4)

Compounds are metrically regarded, for the most part, as composed of two independent words, but their length, taken in connection with the invariability of their typical forms, restricts the employment of certain compounds to particular metrical schemes. Thus, compounds like **hildensdran** are adapted to hemistichs of the trochaic

type,  $\underline{\text{L}} \times | \underline{\text{L}} \times$ ; those like **burhlēodum** to the type  $\underline{\text{L}} | \underline{\text{L}} \times \times$ .

**217. Constitution of the hemistich.** — There are five normal types of the hemistich, which may be called respectively (cf. 207) the 1) trochaic (dactylic), 2) the iambic (anapaestic), 3) the iambic-trochaic, 4) the monosyllabic-bacchic (or -cretic), and the 5) bacchic-monosyllabic. Types 4 and 5 occasionally become trochaic-bacchic and bacchic-trochaic respectively.

Every hemistich ends either in a stressed syllable, or in a stressed syllable followed by a single short syllable (exceptionally by two short syllables, as in 216. 4. b).

Occasionally a greater number of unstressed syllables than three occur together, but without destroying the character of the verse as belonging to one of the foregoing types.

**218. Constitution of the various types.** — 1: The first or trochaic (dactylic) type is formed by the union of two feet like those found in 1. *a* to 1. *g* above. Thus: —

<b>biddan wylle</b>	$\underline{\text{L}} \times   \underline{\text{L}} \times$
<b>ewicera cynna</b>	$\textcircled{L} \times \times   \underline{\text{L}} \times$
<b>ealde ge geonge</b>	$\underline{\text{L}} \times \times   \underline{\text{L}} \times$

With anacrusis (208): —

<b>oððe sundoryrfes</b>	$\times \times   \underline{\text{L}} \times   \underline{\text{L}} \times$
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Occasionally, by the introduction of two consecutive long syllables, as in 3. *e*, there occur hemistichs of these forms: —

<b>scildburh scēron</b>	‿ ∙   ∙ ×
<b>helmas and hupseax</b>	‿ × ×   ∙ ∙ ∙

A short stressed syllable is rare:—

<b>ārfeſt eyning</b>	‿ ×   ∙ ×
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2. The second or iambic (anapaestic) type is formed by the union of two feet like those found in 2. *a* to 2. *g* above. Thus:—

<b>se hȳhsta dæl</b>	‿ ∙   ∙ ∙
<b>beraſt linde forð</b>	‿ ∙ ∙ ∙   ∙ ∙
<b>nū le gumena gehwæne</b>	‿ ∙ ∙ ∙ ∙   ∙ ∙ ∙

With extra unstressed syllables in the *first* foot (207).

<b>þaet hē in þaet būrgeteld</b>	× × × ∙   ∙ ∙ ∙
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3. The third or iambic-trochaic type is formed by the union of two feet like those found in 1. *a* to 1. *g* and 2. *a* to 2. *g* respectively. Thus:—

<b>and compwige</b>	‿ ∙ ∙   ∙ ∙
<b>and ge dōm ēgon</b>	‿ ∙ ∙ ∙ ∙   ∙ ∙
<b>on ȳm sigewōnge</b>	‿ ∙ ∙ ∙ ∙ ∙   ∙ ∙

Rarely a short stressed syllable:—

<b>of hornbogan</b>	× ∙   ∙ ×
<b>æt ȳm aseplegan</b>	× × ∙   ∙ ×

With extra unstressed syllables in the *first* foot:—

<b>þe hic ofercuman mihton</b>	× × × × ∙ ∙   ∙ ×
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It will be observed that where two long syllables meet in the middle of the hemistich there is such a sequence as in 3. *a* to 3. *e*.

4. The fourth or monosyllabic-bacchic type is formed by the union of a monosyllabic foot with such as are found in 1. *h* and 1. *i* (*a*). Thus:—

<b>mægð mōdigre</b>	$\angle   \angle \Delta \times$
<b>hæleð higerōfe</b>	$\mathcal{C} \mathcal{X}   \mathcal{C} \mathcal{X} \Delta \times$

Similarly, the monosyllabic-cretic takes groups like 1. *i* (*β*), 1. *j*, and 1. *k* for the second foot:—

<b>sang hildelēoð</b>	$\angle   \angle \times \Delta$
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An example of the trochaic-bacchic type (found only in first hemistichs) is:—

<b>stōpon styrnmōðe</b>	$\angle \times   \angle \Delta \times$
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Where two long syllables belonging to different feet come together in the pure type, we have various cases under 3, the one above being under *c*.

5. The fifth or bacchic-monosyllabic type is formed by the union of such feet as are found in 1. *h* and 1. *i* (*a*) with a monosyllabic foot. Thus:—

<b>scīrmæled swyrd</b>	$\angle \Delta \times   \angle$
<b>sigerōfe hæleð</b>	$\mathcal{C} \mathcal{X} \Delta \times   \mathcal{C} \mathcal{X}$

**219. Frequency of the various types.** — The relative frequency of the various types is indicated by their order in the last paragraph, though Types 2 and 3 are not far from equal. Thus, in the poem of *Judith*, the percentages are, in round numbers, as follows, not counting expanded lines, which mostly belong to Type 1 (209):—

	FIRST HEMISTICH	SECOND HEMISTICH
TYPE 1 . . . . . . . . . . . .	47	47
TYPE 2 . . . . . . . . . . . .	14	26
TYPE 3 . . . . . . . . . . . .	19	19
TYPE 4 . . . . . . . . . . . .	15	5
TYPE 5 . . . . . . . . . . . .	5	3

220. **A specimen of scansion.**—The following passage (*Judith* 164–175), accompanied by the scheme of its scansion, will serve to illustrate the metrical principles contained in the foregoing paragraphs:—

þrēatum and þrymmum þrunyon and urnon  
ongēan ƿā þēodnes maegð þūsendmālum,  
ealde ge geonge; ȝeghwyleum wearð  
mēn on ȝēre medobyrig mōd ȝrēted,  
syððan hie ongēaton þat was ȝūdith cūmen  
eft tō ȝēle, and ƿā ofostlice  
hie mīd ȝāmēdum In forlēton.  
þā sēo glēawe hēt, golde gefraetewod,  
hyre ȝinenne þaneolmōde  
þās hērewēðan hēafod onwriðan,  
and hyt tō bēhōe blōdig aetýwan  
þām burhlēodum, hū hyre aet beaduwe gespeow.

1.	/_×× /_×		/_×× /_×	1.
2.	×××/_ ×/_		/_× /_×	1.
1.	/_× /_×		/_× /_×	5.
1.	/_××× /_×××		/_× /_×	1.
1.	/_××× /_×		××/_ /_×	2.
1.	/_× /_×		××/_ /_×	3.
3.	××/_ /_×		/_× /_×	1.
2.	××/_ /_×		/_×× /_×	1.
3.	××/_ /_×		/_× /_×	1.
3.	×/_× /_×		/_×× /_×	1.
1.	/_×× /_×		/_×× /_×	1.
3.	×/_× /_×		×××/_ /_×	2.

READER.



## I.

### THE CREATION OF THE WORLD.

(Ælfric's Translation of Genesis, I.-II. 3.)

[In the earlier pages, references will be made to the forms of words as they occur in the Vocabulary, whenever there might be difficulty in discovering the latter. Other references are self-explanatory.

The student should by all means be familiar, before beginning this first selection, with the declension of the third personal pronoun (81), the demonstrative **se** (84), the first seven ordinals (78), the conjugation of **wesan** (138) and **weorðan** (95, 104), the prepositions **aefter**, **busan**, **fram**, **ofer**, **on**, **tō**, and **under**, the particle **þe** (87. *d*), and the distinction between the two **ðā**'s (84. 1) and the two **ðæt**'s.]

On aenginne gescēop<sup>1</sup> God<sup>2</sup> heofonan<sup>3</sup> and eorðan. Sēo<sup>4</sup> eorðe sōðlice<sup>5</sup> wæs<sup>6</sup> idlu and æmtigu ; and ȝiestru<sup>7</sup> wæron<sup>6</sup> ofer<sup>8</sup> ðære<sup>4</sup> nēowolnesse<sup>9</sup> brādnesse<sup>10</sup> ; and Godes gāst wæs<sup>6</sup> gefēred<sup>11</sup> ofer wæteru.<sup>12</sup> God ewæð<sup>13</sup> ðā, "Geweorðe<sup>14</sup> lēoht" ; and lēoht wearð<sup>15</sup> geworht.<sup>16</sup> God geseah<sup>17</sup> ðā ðæt hit<sup>18</sup> gōd

<sup>1</sup> See **gescieppan**, and 18.

<sup>2</sup> The order is probably determined by the Latin: *creavit Deus.*

<sup>3</sup> 53. 3.

<sup>4</sup> See **se**.

<sup>5</sup> Lat. *autem*.

<sup>6</sup> See **wesan**.

<sup>7</sup> Plural, like Lat. *tenebræ*.

<sup>8</sup> Governs **brādnesse**.

<sup>9</sup> Genitive, dependent on **brādnesse** (153. *t*).

<sup>10</sup> See 166.

<sup>11</sup> **wæs gefēred** = Lat. *ferebatur*. See **gefērian**.

<sup>12</sup> See **wæter**, and 47. 1, 6.

<sup>13</sup> See **cweðan**.

<sup>14</sup> See **geweorðan**, and 193. *a*.

<sup>15</sup> See **weorðan**.

<sup>16</sup> **Wearð geworht** = *facta est*. See **gewyrcean**.

<sup>17</sup> See **gesēon**

<sup>18</sup> See **hē**.

waes<sup>1</sup>; and hē gedēfelde<sup>2</sup> ðæt<sup>3</sup> lēoht fram ðēm<sup>4</sup> ðiestrum.<sup>5</sup>  
And hēt<sup>6</sup> ðæt<sup>3</sup> lēoht Dæg, and ðā<sup>7</sup> ðiestru<sup>4</sup> Niht. Da waes<sup>1</sup>  
geworden<sup>8</sup> ðēfen and morgen ān dæg.<sup>9</sup>

God ewæd<sup>10</sup> ðā qft,<sup>11</sup> “Geweorðe<sup>10</sup> nū faestnes to middes  
5 ðēm<sup>3</sup> waeterum,<sup>11</sup> and tōtwēme<sup>12</sup> ðā<sup>3</sup> waeteru<sup>11</sup> fram ðēm  
waeterum.” And God geworhte ðā faestnesse, and tōtwēnde  
ðā waeteru ðe<sup>13</sup> wāron under ðēre faestnesse fram ðēm ðe<sup>13</sup>  
wāron busan ðēre faestnesse; hit waes ðā swā gedōn.<sup>14</sup> And  
God hēt ðā faestnesse Heoforan.<sup>15</sup> And waes ðā geworden  
10 ðēfen and morgen ðēder<sup>16</sup> dæg.

God ðā sōðlice<sup>17</sup> ewæd, “Bēon<sup>18</sup> gegaderode<sup>19</sup> ñā waeteru  
ðe<sup>13</sup> sind<sup>1</sup> under ðēre heoforan, and aetēowie<sup>20</sup> drýgnes<sup>21</sup>”;  
hit waes ðā swā gedōn. And God geelegde<sup>22</sup> ðā drýgnessse  
Eorðan<sup>23</sup>; and ðēra<sup>2</sup> waetera gegaderunga<sup>24</sup> hē hēt Sēs<sup>25</sup>;  
15 God geseah ðā ðæt hit gōd<sup>26</sup> was. And ewæd,<sup>27</sup> “Sprytle<sup>28</sup>  
sēo eorðe grōwende<sup>29</sup> gaers,<sup>30</sup> and sēd wyreende,<sup>31</sup> and appel-

<sup>1</sup> See **wesan**. <sup>2</sup> See **gedēlan**.

<sup>19</sup> See **gegaderlan**, and **62**.

<sup>3</sup> See **se**.

<sup>4</sup> See p. 123, note 7.

<sup>20</sup> See **aetēowian**.

<sup>5</sup> See **hūtan**, and **189**, note.

<sup>21</sup> Lat. *aridus*, Gr. *ληπτός*.

<sup>6</sup> **Was geworden** = *factum est*.  
See **geweorðan**.

<sup>22</sup> See **geelegan**.

<sup>7</sup> Lat. *dies unus*.

<sup>23</sup> See **173**.

<sup>8</sup> See **eweßan**.

<sup>24</sup> Ace. plur.

<sup>9</sup> Lat. *quoque*.

<sup>25</sup> Ace. plur.; see **sē**.

<sup>10</sup> See **geweorðan**, and **193. a.**

<sup>26</sup> Cf. Mod. Eng. *quoth*.

<sup>11</sup> See **waeter**, and **47. 1, 6.**

<sup>27</sup> See **sprytan**, and **193. a.**

<sup>12</sup> See **tōtwēman**.

<sup>28</sup> Lat. *germinet*.

<sup>13</sup> See **87. d.**

<sup>29</sup> See **grōwan**, and **61**.

<sup>14</sup> Past part. of **gedōn**.

<sup>30</sup> See **31**.

<sup>15</sup> See **173.**

<sup>31</sup> See **wyreem**, and **61**. **Grō-**

<sup>16</sup> Lat. *secundus*.

**wende gaers** and **sēd wyreende**

<sup>17</sup> Lat. *vero*.

= *herbam virentem et facientem*

<sup>18</sup> See **193. a.**

*semen*.

hāre<sup>1</sup> trēow, wāstm<sup>2</sup> wyrcende æfter his cynne,<sup>3</sup> ðæs sād  
sīe<sup>4</sup> on him<sup>5</sup> selfum<sup>6</sup> ofer eorðan<sup>7</sup>; hit wæs ðā swā gedōn.  
And sēo eorðe forðātēah<sup>8</sup> grōwende wyrt and sēd berende<sup>8</sup>  
be liere<sup>9</sup> cynne, and trēow wāstm wyrcende, and gehwile<sup>10</sup>  
sād<sup>11</sup> hæbbende æfter his hīwe<sup>12</sup>; God geseah ðā ðæt hit  
gōd wæs. And wæs geworden ǣfen and mērgen<sup>13</sup> se ȳridda<sup>14</sup>  
dæg.

God cwæd ðā sōðlice,<sup>15</sup> “Bēon nū lēoht on<sup>16</sup> ȳāre heofonan<sup>17</sup>  
fūstnesse, and tōdālēn<sup>18</sup> dæg and niht, and bēon tō<sup>19</sup> tāc-  
num,<sup>20</sup> and tō tīdum,<sup>21</sup> and tō dagum,<sup>21</sup> and tō gēarum.<sup>22</sup> And<sup>23</sup>  
hīe scīnen<sup>23</sup> on ȳāre heofonan fūstnesse, and ȳālehten ðā  
eorðan<sup>7</sup>; hit was ðā swā geworden. And God geworhte  
twā<sup>24</sup> miclu<sup>25</sup> lēoht; ðæt māre<sup>26</sup> lēoht tō ðæs dæges lieht-  
inge,<sup>27</sup> and ðæt lēsse lēoht tō ȳāre niht<sup>28</sup> liehtinge; and  
steorran hē geworhte. And gesette<sup>29</sup> hīe on ȳāre heofonan,<sup>25</sup>

<sup>1</sup> Lat. *pomiferum*, Gr. *κάρπημα*. See 146.

<sup>2</sup> Acc. sing., after *wyrcende*.

<sup>3</sup> See *cynn*.

<sup>4</sup> See 195.

<sup>5</sup> Dat. sing.

<sup>6</sup> See *self*.

<sup>7</sup> Lat. *protulit*.

<sup>8</sup> Agrees with *wyrt*. See  
beran.

<sup>9</sup> Why *liere*, instead of *his*?

<sup>10</sup> Nom. sing.

<sup>11</sup> Acc. sing.

<sup>12</sup> Lat. *speciem*. See *hīw*.

<sup>13</sup> Note the different form,—  
*mērgen* instead of *morgen*.

<sup>14</sup> See 78.

<sup>15</sup> Lat. *autem*.

<sup>16</sup> See 166.

<sup>17</sup> Gen. sing.

<sup>18</sup> See *tōdālan*.

<sup>19</sup> See *tācon*, and 24.

<sup>20</sup> See *tīd*, and 24.

<sup>21</sup> See *dæg*, and 24.

<sup>22</sup> See *gēar*, and 24.

<sup>23</sup> See 193. *a.* Write the opt.  
pret. plur. of this verb.

<sup>24</sup> See *twēgen*.

<sup>25</sup> See *micel*.

<sup>26</sup> See 66.

<sup>27</sup> What is the relation of the  
stem-vowel to that of *lēoht*?

<sup>28</sup> For *niht*, instead of *nieht*,  
see 19. See 153. *d.*

<sup>29</sup> See *gesettan*, and 189, note.

þaet hie seinen<sup>1</sup> ofer eorðan, and glemden þas dages<sup>2</sup> and ðære niht, and tōdēlden lēht and ȝiestru; God geseah ȝā ðaet hit gōd wæs. And wæs geworden ȝēfen and mērgen se fēorða<sup>3</sup> daeg.

5 God ewæð ȝae swilee,<sup>4</sup> “Tēon nū ȝā waeteru forð<sup>5</sup> swimmendu cynn eueu<sup>6</sup> on hīfe,<sup>7</sup> and flēogendu<sup>8</sup> cynn ofer eorðan under ðære heofonan faestnesse.” And God gesēoþ ȝā<sup>9</sup> ȝā mielan hwakas,<sup>10</sup> and eall libbendu fiseccym and styriendlieu,<sup>11</sup> ȝe<sup>12</sup> ȝā<sup>13</sup> waeteru tugon<sup>14</sup> forð<sup>15</sup> on hīra hīwum, and 10 eall flēogendu cynn aefter hīra cynne; God geseah ȝā ðaet hit gōd wæs. And blētsode<sup>16</sup> hie, ȝus ewēdende,<sup>17</sup> “Weaxas,<sup>18</sup> and bēoð gemanigfielde,<sup>19</sup> and gefyllas<sup>20</sup> ðære sē waeteru, and ȝā fuglas bēon<sup>21</sup> gemanigfielde ofer eorðan.” And ȝā wæs geworden ȝēfen and mērgen se fifta daeg.

15 God ewæð ȝae swilee, “Lēde<sup>22</sup> seo eorðe forð<sup>23</sup> euen nietenu<sup>24</sup> on hīra cynne, and crēopendu<sup>25</sup> cynn and door aefter hīra hīwum”; hit wæs ȝā swā geworden. And God geworhte ðære eorðan dēor aefter hīra hīwum, and ȝā nieten and eall crēopendu cynn on hīra cynne; God geseah ȝā ðaet hit god

<sup>1</sup> Opt. pret. = Lat. *hucerent*.

<sup>13</sup> Nom. plur.

What would be the opt. pres.?

<sup>14</sup> See **teon**.

<sup>2</sup> See **156. f.**

<sup>15</sup> *Tugon forð* = *producerunt*.

<sup>3</sup> See **78.**

<sup>16</sup> See *blētslan*, and **33.**

<sup>4</sup> *ȝae swilee* :: *etiam*.

<sup>17</sup> See *ewēðan*.

<sup>5</sup> *Producunt* :: *teon . . . forð*.

<sup>18</sup> See *weaxan*, and **24.**

<sup>6</sup> See *eueu*.

<sup>19</sup> Past. part. in nom. plur.

<sup>7</sup> See *hīf*.

<sup>20</sup> See *gefyllan*.

<sup>8</sup> See *flēogan*, and **61.**

<sup>21</sup> See **193. a.**

<sup>9</sup> Adverb; see **84. 1.**

<sup>22</sup> See *lēdan*.

<sup>10</sup> See *hwæl*.

<sup>23</sup> *Lēde . . . forð* = *producat*.

<sup>11</sup> Lat. *motabilem*.

<sup>24</sup> See *nieten*.

<sup>12</sup> Acc.

<sup>25</sup> See *crēopan*.

wæs. And cwæð, "Uton<sup>1</sup> wyrcean mann tō andlīnesse and tō ūrre<sup>2</sup> gelīnesse, and hē sie<sup>3</sup> ofer ðā fiscas,<sup>4</sup> and ofer ðā fuglas, and ofer ðā dēor, and ofer ealle gesceafta,<sup>5</sup> and ofer eall ðā crēopendan ðe styriað<sup>6</sup> ofer eorðan." God gescēop ðā mann tō his andlīnesse, tō Godes andlīnesse hē gescēop 5 hīne; werhādes<sup>7</sup> and wīflādes hē gescēop hīe.

And God hīe blētsode, and cwæð, "Weaxað, and bēoð gemanigfielde, and gefyllað ðā eorðan and gewieldað<sup>8</sup> hīe, and habbað<sup>9</sup> on ēowrum<sup>10</sup> gewealde ðāre sā fiscas, and ðāre lyfste fuglas, and eall nīetenu ðe styriað ofer eorðan." God 10 cwæð ðā, "Efne ic forgeaf<sup>11</sup> ēow<sup>12</sup> eall gārs and wyrta sād<sup>13</sup> berenda ofer eorðan, and eall trēowu, ðā-ðe<sup>13a</sup> habbað sād on him selfum hīera āgnes cynnes, ðæt hīe bēon ēow<sup>14</sup> tō mēte; and eallum nīetenum and eallum fugolcynne and eallum ðām ðe styriað on eorðan, on ðām-ðe<sup>15</sup> is lib- 15 bende<sup>16</sup> lif,<sup>17</sup> ðæt hīe hæbben him tō<sup>18</sup> gereordianne"; hit wæs ðā swā gedōn. And God geseah eall ðā ðing<sup>19</sup> ðe hē geworhte, and hīe wāeron swīðe gōd. Wæs<sup>20</sup> ðā geworden āfen and mērgen se siesta dæg.

<sup>1</sup> = *Let us.*

<sup>2</sup> See 83. *Ūrre* properly belongs to both nouns; Lat. *ad imaginem et similitudinem nostram*.

<sup>3</sup> See *wesan*.

<sup>4</sup> See *fisc.*

<sup>5</sup> See *gesceaft*.

<sup>6</sup> See *styrian*.

<sup>7</sup> See 153. *f.*

<sup>8</sup> What is the relation of the stem diphthong to that of *ge-weald*?

<sup>9</sup> See *habban*.

<sup>10</sup> See 83.

<sup>11</sup> See *forgiefan*.

<sup>12</sup> See *ðū*, and 164. *a.*

<sup>13</sup> See 24.

<sup>13a</sup> See 87. *b.*

<sup>14</sup> See 161. 2. Auth. Vers.: 'to you it shall be for meat.'

<sup>15</sup> = *whom*.

<sup>16</sup> See *libban*.

<sup>17</sup> *Libbende lif* = *anima viva*.

<sup>18</sup> See *gereordian*, and 200.

<sup>19</sup> Acc. plur. Why like the singular?

<sup>20</sup> See 189. 1.

Eornostlice<sup>1</sup> sā wēron fullfrēmede<sup>2</sup> heofonas and eorðe  
and eall hiera frætwung.<sup>3</sup> And God sā gefylde<sup>4</sup> on ðone  
seofðan daeg<sup>5</sup> his weore<sup>6</sup> ðe hē geworhte, and hē gerestan<sup>7</sup>  
hine<sup>8</sup> on ðone seofðan daeg fram eallum ðām weoree ðe hē  
5 gefrēmede. And God geblētsode ðone seofðan daeg and  
hine gehālgode,<sup>9</sup> for-ðom-ðe hē on ðone daeg geswic<sup>10</sup> his  
weorees<sup>11</sup> ðe hē geseceop<sup>12</sup> to wyreanne.<sup>13</sup>

<sup>1</sup> Lat. *igitur.*

<sup>2</sup> See **fullfrēman**. Lat. *perfecti*.

<sup>3</sup> Lat. *ornatus*, Gr. *κόσμος*; *array*, or *splendid array*, would perhaps express the original sense.

<sup>4</sup> Lat. *complexit*.

<sup>5</sup> Acc. where we should expect dat.; Lat. *die septimo*. See 172. 1.

<sup>6</sup> Sing., as the Latin shows.

<sup>7</sup> See **gerestan**. Why but one **t** in the preterit?

<sup>8</sup> See 184. *b.*

<sup>9</sup> See **gehālgan**. From *hālig*;

for loss of **i** see 23. The root is **hal**; after umlaut of the stem vowel, what would this syllable become, and in what words is it found?

<sup>10</sup> See **geswicen**.

<sup>11</sup> His **weorees** = *ab omni opere suo*. See 156. *b.*

<sup>12</sup> **geseceop to wyreanne** = *creavit ut faciat*; Marc. of Anth. Vers., ‘created to make.’ See 200.

<sup>13</sup> **Wyre** not umlaut of **weore**. The relation here is an ablaut one (22): **were** and **wure** (**wore**); cf. Gr. *έργον* and *θρηγόν*.

## II.

### TRADES AND OCCUPATIONS.

(From *Ælfric's Colloquy*, probably prepared, like his Grammar, for the instruction of English youths in Latin. There are two MSS.—one in the British Museum, the other at Oxford. The Oxford MS. has the rubric: *Hanc sententiam Latini sermonis olim Alfricus abbas compositus, qui meus fuit magister, sed tamen ego, Ælfric Bata, multas postea huic addidi appendices.* This is virtually Ælfric Bata's sole title to fame. The Old English, like the Latin, is probably of the late tenth century.)

#### *The Merchant and his Merchandise.*

*Teacher.* Hwæt sægst<sup>1</sup> ðū, mangere<sup>2</sup>?

*Merchant.* Ic sēo ge ðæt behēfe<sup>3</sup> ic eom ge<sup>4</sup> cyninge<sup>5</sup> and ealdormannum,<sup>6</sup> and weligum, and eallum folce.

<sup>1</sup> See 123.

<sup>2</sup> Lat. *mercator*. Other Old English terms for *merchant* are *cīepa* and *cīepmann*. From a collateral form of the latter, *cēapmann*, without *unlant*, is derived Mod. Eng. *chapman*. How is *chap-* related to *cheap*? See the *New English Dictionary* (*New Eng. Dict.*) under these words.

<sup>3</sup> Lat. *utilis*. Cf. the Mod. Eng. noun *behoof*.

<sup>4</sup> ge . . . and = Lat. *et . . . et.*

<sup>5</sup> Carlyle (*Sartor Resartus*, Bk. 3, Chap. 7) has the following:

“ *König* (King), anciently *Künning*, means Ken-ning (Cunning), or which is the same thing, Canning. Ever must the Sovereign of Mankind be fitly entitled King.” On the other hand Gummere (*Germanic Origins*, p. 270): “ At the head of the family we found, of course, the father; and at the head of the state we naturally look for the king. The word ‘king’ means the child or son of the tribe, its representative or even creation; man of race, man of rank. Gradually the king ceases to be re-

<sup>6</sup> Lat. *ducibus*.

*Teacher.* And hū?

*Merchant.* Ic āstīge mīn scip mid hlæstum<sup>1</sup> mīnum, and rōwe<sup>2</sup> ofer sēlice<sup>3</sup> dēlas,<sup>4</sup> and cīepe<sup>5</sup> mīn ȳing, and bycege ȳing<sup>6</sup> dēorwierðu,<sup>6</sup> ðā on ȳisum lande ne bēoð ȳcēnnede, and ie hit tōgelēde<sup>7</sup> ȳow hider mid miclum plihte<sup>8</sup> ofer sē, and hwilum forlidenesse ic ȳolie mid lyre ealra ȳinga mīnra, unēaðe<sup>9</sup> cwig<sup>10</sup> aetbersteule.<sup>9</sup>

*Teacher.* Hwile ȳing gelētst ðū ūs?

*Merchant.* Pællas<sup>11</sup> and sīdan,<sup>11</sup> dēorwierðe gimmas and 10 gold, seldcūð<sup>12</sup> rēaf<sup>13</sup> and wyrtgemang,<sup>14</sup> wīn and ȳle, elpes<sup>15</sup> bān<sup>15</sup> and mæslīng,<sup>16</sup> ȳer<sup>17</sup> and tin, swefel and glæs, and ȳyllices<sup>18</sup> fela.

garded as a creation of his race; his ancestry is pushed back to the gods, and his right is quite above all sanctions of popular choice or approval.<sup>11</sup> Which of these views is confirmed by etymology?

<sup>1</sup> Lat. *mercibus*.

<sup>2</sup> Lat. *navigo*.

<sup>3</sup> Lat. *marinas*.

<sup>4</sup> Lat. *partes*.

<sup>5</sup> Lat. *vendo*.

<sup>6</sup> Lat. *rras pretiosas*.

<sup>7</sup> Lat. *adiluco*.

<sup>8</sup> Lat. *periculō*. Mod. Eng. form of *pliht*?

<sup>9</sup> Lat. *nix vivus evadens*. Note the love for alliteration, even in the Latin.

<sup>10</sup> Lat. *purpurum*. Cf. Spenser (F. Q. 2. 9. 37): "In a long *purple pall*."

<sup>11</sup> Lat. *sericum*. From this Latin word (indicating what country?) comes OE. *seol(o)c*. What Mod. Eng. word from the latter (or the equivalent Old Norse (ON.) *silki*)? Cf. Skeat's *Principles of English Etymology* (I.), p. 440 (Skeat, *Prin.*). Other words in which Eng. *l* = Lat. *r* (through OE.) are *plum* = Lat. *prunus*; *purple* = Lat. *purpura*; *turtle* = Lat. *turtur*.

<sup>12</sup> Lat. *varias*, but this looks like a mistake. *Varinus* usually = *mis(sen)ile* or *manigfeald*.

<sup>13</sup> Lat. *vestes*.

<sup>14</sup> Lat. *pigmenta*. Translate, *spice*.

<sup>15</sup> Lat. *ebur*.

<sup>16</sup> Lat. *aurichalcum*.

<sup>17</sup> Lat. *aes*.

<sup>18</sup> See 154. a.

*Teacher.* Wilt<sup>1</sup> ðū sellan ðing ðin hēr eall<sup>2</sup> swā<sup>3</sup> ðū hīe geboltest ðīer?

*Merchant.* Ic nelle. Hwæt ðonne mē frēmede<sup>4</sup> gedeorf<sup>4</sup> mīn? Ac ie wille hīe cīepan hēr luflicor<sup>5</sup> ðonne ic gebycge ðīer, ðæt<sup>6</sup> sum gestrēon<sup>7</sup> mē<sup>8</sup> ic begiete,<sup>9</sup> ðaman ic mē afēde,<sup>10</sup> and mīn wīf, and mīnne sunu. 5

*The Choice of Occupations.*

*Teacher.* Hwæt sægst ðū, wīsa? Hwile cræft<sup>11</sup> ðē is<sup>12</sup> geðūlt<sup>13</sup> betweox ðās furðra<sup>14</sup> wesan?

*Counsellor.* Ic sēcge ðē, mē is<sup>15</sup> geðūlt<sup>15</sup> Godes ðēowdōm<sup>16</sup> betweoh ðās cræftas ealdorscipe<sup>17</sup> healdan, swā-swā hit is<sup>12</sup> 10 geræd on godspelle, “Fyrnest sēceað rīce Godes, and riht-wīsnesse<sup>18</sup> his, and ðās ðing eall bēoð tōgelecte<sup>19</sup> ǣow.”

*Teacher.* And hwile ðē is<sup>12</sup> geðūlt betweox woruldræftas<sup>20</sup> healdan ealdordōm? 17

*Counsellor.* Eorðtilð,<sup>21</sup> for-ðām se ierðling<sup>22</sup> ūs ealle fēt.<sup>23</sup> 15

<sup>1</sup> See 139.

<sup>11</sup> Lat. *ars*.

<sup>2</sup> = *just as*.

<sup>12</sup> Conjectural; not in the MSS.

<sup>3</sup> See 193. *b.*

<sup>13</sup> See Ȝyncean.

<sup>4</sup> Lat. *labor*.

<sup>14</sup> Lat. *prior*. Nom. sing.

<sup>5</sup> Lat. *carius*. Possibly mis-written for *lēoflicor*. A literal translation, not regarding the sense; *dēorra* or *dīerra*, from *dēore* or *dīere*, *dear*, would be more normal.

<sup>15</sup> Lat. *videlur*.

<sup>6</sup> See 84. 1.

<sup>16</sup> See 143 and 149.

<sup>7</sup> Lat. *lucrum*. Acc. sing.

<sup>17</sup> Lat. *primum*.

<sup>8</sup> See 161. 1.

<sup>18</sup> See 144.

<sup>9</sup> Lat. *alquiram*. See 196. *f.*

<sup>19</sup> Lat. *adjicientur*. See *tōge-īecan*, and 62.

<sup>10</sup> See 195.

<sup>20</sup> Lat. *artes seculares*. MS. *cræftas woruld*.

<sup>21</sup> Lat. *agricultura*. See 147.

<sup>22</sup> Lat. *arator*.

<sup>23</sup> See *fēdan*.

*Se smið sagð:*

Hwanan ðām ierðlinge sulhseear<sup>1</sup> oððe culter,<sup>2</sup> ðe nā gāde<sup>3</sup>  
hæfð būtan of cræfste mīnum? Hwanan fiscere<sup>4</sup> angel, oððe  
scēowyrhita āl, oððe sēamere nāell? Nis hit of mīnum  
5 geweorce?

*Se geðeuhende<sup>5</sup> andswarað:*

Sōð, witodlice, saegst ðū<sup>6</sup>; ac eallum ūs lēofre is wīcian<sup>7</sup>  
mid ðām ierðlinge ðonne mid ðē, for-ðām se ierðling sēleð  
ūs hlāf<sup>8</sup> and drēne. Hū, hwaet sēlest ðū<sup>6</sup> ūs on smiððan  
10 ðīnre būtan īserne<sup>9</sup> fýrspearcan,<sup>10</sup> and swēginga<sup>11</sup> bēatendra<sup>11</sup>  
sleęgea<sup>12</sup> and blāwendra bēlga?

*Se trēowwyrhta<sup>13</sup> sagð:*

Hwile ēower<sup>14</sup> ne notað<sup>15</sup> cræfste<sup>16</sup> mīnum — ðonne hūs,<sup>17</sup>  
and misliu fatu, and seipu ēow<sup>18</sup> eallum ie wyree<sup>19</sup>?

15 *Se smið<sup>20</sup> andwyrt:*

Ēalā trēowwyrhta, for<sup>21</sup> hwȳ<sup>22</sup> swā spriest ðū, ðonne<sup>22</sup>

<sup>1</sup> MS. *sylanseear*.

<sup>11</sup> Lat. *tundentium*.

<sup>2</sup> Lat. *cultor*.

<sup>12</sup> Lat. *malleorum*.

<sup>3</sup> See 24.

<sup>13</sup> Lat. *lignarius*. See 147.

<sup>4</sup> See 161.

<sup>14</sup> See 154. *b.*

<sup>5</sup> Lat. *consiliarius*.

<sup>15</sup> Lat. *utitur*.

<sup>6</sup> Not in MS.

<sup>16</sup> See 164. *o.*

<sup>7</sup> Lat. *hospitari*; see 199. *a.*

<sup>17</sup> Lat. *domos*.

<sup>8</sup> Lat. *panem*. **Bread**, which

<sup>18</sup> See 161.

is found in Old English, scarcely has any other sense than that of 1) *fragment*, 2) *broken bread*. Later it acquires its modern meaning. See *New Eng. Dict.*, s.v. *bread*.

<sup>19</sup> Lat. *fabrico*.  
<sup>20</sup> Lat. *ferrarius*. MS. *gol-*  
*snið* (*sic*).

<sup>9</sup> Lat. *ferreas scintillas*.

<sup>21</sup> Lat. *cur*; see 175.

<sup>10</sup> Lat. *sonitus*.

<sup>22</sup> Lat. *cum*. Other temporal conjunctions used to denote cause are *nū* and *þā*. Has Mod. Eng. any similar idiom?

ne furðum<sup>1</sup> an ðýrel būtan cræfte mīnum ðū ne<sup>2</sup> meaht<sup>3</sup> dōn<sup>4</sup>?

*Se geðeahtend sœgð:*

Ēalā, gefēran<sup>5</sup> and gōde wyrhtan! Uton tōweorpan hwætlicor<sup>6</sup> ðās geflitū,<sup>7</sup> and sīlē<sup>8</sup> sibb and geðwēernes<sup>9</sup> betweoh ūs, and frēmme<sup>10</sup> ānra<sup>11</sup> gehwile<sup>12</sup> ðōrum<sup>13</sup> on cræfte his, and geðwērien<sup>14</sup> simle mid ðām ierðlinge, ðær<sup>15</sup> wē biglefan<sup>16</sup> ūs, and fōdor horsum ūrum habbað. And ðis geðeaht ic selle eallum wyrhtum, ðæt ānra<sup>17</sup> gehwile cræft his geornlice begange,<sup>18</sup> for-ðām sē, ðe cræft<sup>19</sup> his forlæt, hē<sup>20</sup> bið forlæten fram ðām cræfte. Swā-hwæðer<sup>21</sup> ðū sīlē—swā<sup>22</sup> mæsseprēost,<sup>23</sup> swā munuc,<sup>24</sup> swā ceorl,<sup>25</sup> swā cēmpa<sup>26</sup>—begā<sup>27</sup> ðē selfne on ðisum, and bēo ðæt ðū eart; for-ðām micel hīend<sup>28</sup> and sceamu hit is mēnn nellan<sup>29</sup> wesan ðæt hē is and ðæt hē wesan sceal.<sup>30</sup>

15

<sup>1</sup> Lat. *saltem*.

<sup>17</sup> See 194. *b.*

<sup>2</sup> See 183.

<sup>18</sup> Acc. sing.

<sup>3</sup> Lat. *vales*.

<sup>19</sup> Lat. *ipse*.

<sup>4</sup> Lat. *facere*.

<sup>20</sup> Lat. *sive*.

<sup>5</sup> Lat. *socii*; see 152.

<sup>21</sup> Swā . . . swā = Lat. *sive*

<sup>6</sup> Lat. *citius*; used almost in the sense of the positive; see 76.

<sup>22</sup> . . . *seu*.

<sup>7</sup> Lat. *contentiones*.

<sup>23</sup> Lat. *sacerdos*.

<sup>8</sup> See 189. 1.

<sup>24</sup> Lat. *monachus*, from which the OE. word is derived. For the *u* cf. OE. *munt* = Lat. *montem*.

<sup>9</sup> Lat. *concordia*.

<sup>25</sup> Lat. *laicus*.

<sup>10</sup> Lat. *prosit*.

<sup>26</sup> Lat. *miles*.

<sup>11</sup> Lat. *unusquisque*. MS. **urum** gehwyleum.

<sup>27</sup> MS. *bega* *oþþe behwyrf*.  
Lat. *exerce*.

<sup>12</sup> See 160.

<sup>28</sup> Lat. *damnum*.

<sup>13</sup> Lat. *conveniamus*.

<sup>29</sup> MS. *nelle*. See 199. *a.*

<sup>14</sup> Lat. *ubi*.

<sup>30</sup> Lat. *debet*.

<sup>15</sup> Lat. *victum*.

### III.

#### THE DAY OF JUDGMENT.

(From *Ælfric's Homilies*, vol. 2, pp. 105-108; being a paraphrase of Matt. 25:31-46.)

Witodlice<sup>1</sup> Mannes Bearn cymð<sup>2</sup> on his mægenðrymme, and ealle ęnglas<sup>3</sup> samod mid him tō ढæm miclan<sup>4</sup> dōme.<sup>5</sup> Donne sitt<sup>6</sup> hē on ढæm settle his mægenðrymnesse,<sup>7</sup> and bēoð gegaderode ætforan him ealle ढēoda,<sup>8</sup> and hē tōscæt<sup>9</sup> hīe on twā, swā-swā scēaphierde<sup>10</sup> tōscæt scēap<sup>11</sup> fram gātum.<sup>12</sup> Donne gelōgað hē ढā scēap on his swiðran<sup>13</sup> hand, and ढā gæt<sup>14</sup> on his winstran. Donne cwið<sup>15</sup> se Cyning Crīst tō ढæm ढē on his swiðran hand standað, "Cumað gē blētsode<sup>16</sup> mīnes Fæder,<sup>17</sup> and geāgniað ढæt

<sup>1</sup> Lat. *autem*.

<sup>2</sup> See *cuman*.

<sup>3</sup> See *ęngel*. What is the history of this word before it entered Old English?

<sup>4</sup> See 55.

<sup>5</sup> In what modern compound does this meaning of *dōm* persist?

<sup>6</sup> See *sittan*.

<sup>7</sup> See 158. *f.*

<sup>8</sup> Nom. plur.

<sup>9</sup> See *tōscēadan*. Account for the vowel ǣ.

<sup>10</sup> In compound words, the vowel of the first syllable is apt

to be shortened in Mod. Eng., the more general principle being that shortening is apt to occur before an accumulation of consonants. Besides *scēaphierde*, *shepherd*, note *e.g.* *wīsdōm*, *wisdom*.

<sup>11</sup> Plural; account for the form.

<sup>12</sup> See 24.

<sup>13</sup> See *swið*.

<sup>14</sup> See 52.

<sup>15</sup> See *cweðan*. What is the ind. pret. 3d sing.?

<sup>16</sup> Past part. in nom. plur.

<sup>17</sup> See 43. 8.

rīce<sup>1</sup> ðe ēow<sup>2</sup> gegearcod wæs fram frymðe middangeardes. Mē<sup>3</sup> hyngrede,<sup>4</sup> and gē mē gereordledon; mē<sup>5</sup> ðyrste, and gē mē<sup>6</sup> scēncton; ic wæs cuma,<sup>7</sup> and gē mē underfēngon<sup>8</sup> on ēowrum giesthūsum; ic wæs næcod, and gē mē scrýldon<sup>9</sup>; ic wæs geuntrumod, and gē mē genēosedon; ic wæs on cwearterne, and gē cōmon tō mē and mē gefrēfredon.<sup>10</sup> Donne andswariað ðū rihtwīsan<sup>11</sup> Crīste<sup>12</sup> and eweðað, “Drylten, hwonne gesūwe<sup>13</sup> wē ðē hungrigne, and wē ðē gereordledon? oððe ðurstigne, and wē ðē scēncton? oððe hwonne wære ðū cuma,<sup>14</sup> and wē ðē underfēngon? oððe hwonne gesūwe<sup>13a</sup> wē ðē untrumne oððe on cwearterne, and wē ðē genēosedon?” Donne andwyrt se Cyning ðæm rihtwīsum ðisum wordum,<sup>14</sup> “Sōð<sup>15</sup> ic ēow sēge, swā<sup>16</sup> lange swā<sup>17</sup> gē dydon ānum, ðisum lāstan,<sup>18</sup> on mīnum

<sup>1</sup> Still found as the last syllable of *bishopric*.

<sup>2</sup> See 81.

<sup>3</sup> See 190.

<sup>4</sup> What is the relation of the stem-vowel to that of **hungrig**? See 90.

<sup>5</sup> Dat.

<sup>6</sup> Lat. *hospes*.

<sup>7</sup> See **underfōn**.

<sup>8</sup> What peculiar sense has the verb *shroud* in Spenser, Shakespeare, or Milton? What form would **scrýdan** most naturally assume in Mod. Eng. (24)? How can the Mod. Eng. form of the verb *shroud* be accounted for?

<sup>9</sup> What is the relation of the

stem-vowel to that of **frōfor**? See 90.

<sup>10</sup> Nom. plur. See 181.

<sup>11</sup> Dat.

<sup>12</sup> See **gesēon**.

<sup>13</sup> See 150. <sup>13a</sup> See 95, note.

<sup>14</sup> See 174. b.

<sup>15</sup> Lat. *amen*, Eng. *verily*.

<sup>16</sup> = *so*.

<sup>17</sup> = *as*. Notice this early use of *so long as* (= Lat. *quādīu*) in the sense of *inasmuch as*.

<sup>18</sup> The WS. translation of the Gospel has *ānum* of **ðisum mīnum lāstum gebrōðrum**, which is much more literal. In Ælfric's version we must understand **lāstan** to be in apposition with **ānum**. See 66.

naman, gē hit dydon mē selfum.<sup>1</sup>" Donne cwið hē ęft  
 tō ęām synfullum, ęe on his winstran healfe standað,  
 "Gewitað fram mē, gē ęwierglan, intō ęām ēcean fȳre,  
 ęe is gegearcod ęām dēofle<sup>2</sup> and his ęwiergdum gāstum.  
 5 Mē hyngrede, and gē mē ę̄tes<sup>3</sup> forwierndon; mē ęyrste,  
 and gē mē drincað ne sealdon; ic wæs euma, and gē mē  
 underfōn noldon; ic wæs nacod, nolle<sup>4</sup> gē mē wāda<sup>5</sup>  
 tiðian<sup>6</sup>; ic wæs untrum and on cwearterne, nolle<sup>4</sup> gē  
 mē genēosian." Donne andswariað<sup>7</sup> ęā unrihtwisan mān-  
 fullan,<sup>8</sup> "Lā lēof, hwonne gesāwe<sup>4</sup> wē ęē hungrigne,<sup>9</sup> oððe  
 ęurstigne, oððe cuman, oððe nacodne, oððe geuntrumodne,  
 oððe on cwearterne, and wē ęē noldon ęēnian<sup>6</sup>?" Donne  
 andwyrt se Cyning him, and cwið, "Sōð ic ēow sēce,  
 swā lange swā gē forwierndon ānum of ęisum lȳtlum,  
 15 and noldon<sup>10</sup> him on mānum naman tiðian, swā lange<sup>11</sup>  
 gū mē selfum his<sup>3</sup> forwierndon." Donne farað ęā uncyst-  
 gan<sup>12</sup> and ęā unrihtwisan intō ęcre cwicsūsle, mid dēofle  
 and his ęwiergdum ęnglum; and ęā rihtwisan gecierrað  
 fram ęām dōme intō ęām ēcean life.

<sup>1</sup> Not = *myself*; self agrees with mē. The Latin has no original here for self; Ælfric adds it to strengthen the expression.

<sup>2</sup> See 161.

<sup>3</sup> See 159.

<sup>4</sup> See 95, note.

<sup>5</sup> See 159. What is the Mod. Eng. form of this word?

<sup>6</sup> See 28; 164. e.

<sup>7</sup> How is the and- of this word related to the anti- of Eng. *antiphon*?

<sup>8</sup> See 4.

<sup>9</sup> See 173.

<sup>10</sup> See 139.

<sup>11</sup> Correlative with the swā lange swā of the preceding clause.

<sup>12</sup> See 55; 57. 3; 181.

## IV.

### BEDE'S DESCRIPTION OF BRITAIN.

(Eccel. Hist., Bk. I., Chap. 1.)

[Ælfric testifies to a translation of Bede's History having been made by Alfred, and so does Williām of Malmesbury; besides, the MS. of the Cambridge University Library twice has this couplet,—

Historicus quondam fecit me Beda latinum,  
Ælfred rex Saxo transtulit ille pius.

On the other hand, it has such undoubted Anglian peculiarities that it has been suggested (by Miller, its latest editor) that "the version may have been executed by Mercian scholars under orders from the king," and that it was possibly made at Lichfield.

The distinction between English idiom and imitation of the Latin should be remarked, wherever possible. Moberly's edition of the Ecclesiastical History, which contains scholarly and interesting notes, may profitably be compared.]

Breoton<sup>1</sup> is gūrsecges<sup>2</sup> īgland, ðæt wæs īu gēara Albion hāten. . . . Hit is welig—ðis īgland—on wēstnum and on trēowum missenlicra cynna,<sup>3</sup> and hit is gescrēpe on lāswe scēapa<sup>4</sup> and nēata<sup>5</sup>; and on sumum stōwum wingeardas

Britannia oceanī insula, cui quondam Albion nomen fuit. . . . Opima frugibus atque arboribus insula, et alendis apta pecoribus ac jumentis; vineas etiam quibusdam in locis germinans: sed et avium ferax terra marique gene-

<sup>1</sup> Moberly says: "This description of Britain is pieced from the accounts of Plinius, Solinus, Orosius, Dio Cassius, and Gildas."

<sup>2</sup> See 153. *h.*

<sup>3</sup> See 153. *f.*

<sup>4</sup> See 153. *d.*

<sup>5</sup> What Mod. Eng. word represents this? What OE. noun-stem contains the umlaut of this one?

grōwað. Swilce ēac ðeos eorðe is berende missenlicra fugla<sup>1</sup> and sāwihta. . . . And hēr bēoð oft fangene<sup>2</sup> sēolas, and hranas, and mēreswīn; and hēr bēoð oft numene<sup>3</sup> missenlicra<sup>4</sup> cymna weolocscielle<sup>5</sup> and muscle, and on ðēm bēoð oft gemētte<sup>6</sup> ðā bētstan<sup>7</sup> meregrotan<sup>7</sup> ālces hīwes. And hēr bēoð swīðe genyhtsume weolocas, of ðēm bið geworht se weolocrēada tēlg, ðone ne mæg sunue blēcan<sup>8</sup> nē ne regn<sup>9</sup> wierdan; ac, swā hē bið ieldra,<sup>10</sup> swā hē faegerra bið. Hit hæfð<sup>11</sup> ēac — ðis land — sealtsēaðas; and hit hæfð hāt wæter, and hāt baðu,<sup>12</sup> ālere ielde<sup>13</sup> and hāde, ðurh tōdkēleda stōwa,<sup>14</sup> gescrēpe.

ris diversi. . . . Capiuntur autem sēpissime et vituli mariui, et delphines, neenon et ballenæ: exceptis variorum generibus conchyliorum; in quibus sunt et musculæ, quibus inclusam sēpe margaritam, omnis quidem coloris optimam inveniunt. . . . Sunt et cochleæ satis superque abundantes, quibus tintura coccinei coloris conficitur, cuius rubor pulcherrimus nullo unquam solis ardore, nulla valet pluviarum injuria pallescere; sed quo vetustior est, eo solet esse venustior. Habet fontes salinarum, habet et fontes calidos, et ex eis fluvios balnearum calidarum, omni aetati et sexui, per distincta loca, juxta suum cui-

<sup>1</sup> This genitive after a present participle is exceptional; cf. the Latin for an explanation (155).

<sup>2</sup> See **fōn**.

<sup>3</sup> See **niman**.

<sup>4</sup> See p. 130, n. 12.

<sup>5</sup> Nom. plur.

<sup>6</sup> From what noun is the stem of **mētan** derived? See 14.

<sup>7</sup> See 66.

<sup>8</sup> This word is adapted from the Latin, but simulates a compound of **mēre**, *sea*, and **grēot**, *earth, gravel*.

<sup>9</sup> From what adjective is blēcan derived (17)?

<sup>10</sup> To what might tract (28)?

<sup>11</sup> See 65.

<sup>12</sup> See 121.

<sup>13</sup> See **bæð**.

<sup>14</sup> Governed by gescer 165.

<sup>15</sup> What does *-stow* a proper name *stow*?

Swilce hit is ēac berende<sup>1</sup> on węga örüm — āres and īsernes, lēades and scolfres. Hēr bið ēac gemētt gagates; sē stān bið blæc ginnm; gif man<sup>2</sup> hine on fyr dēð,<sup>3</sup> donne flēoð ðær næddran<sup>4</sup> onweg.<sup>5</sup> Wæs ðis īgland<sup>6</sup> ēac ge-  
weorðod mid ðām ænelestim caastrum<sup>7</sup> — ānes wana 5  
Britigum<sup>8</sup> — ðā-ðe<sup>9</sup> wēron mid weallum,<sup>10</sup> and torrum,<sup>10</sup> and  
geatum, and ðām trumestum locum getimbred, būtan  
ōðrum lēssan<sup>11</sup> unrīme castra.

And for-ðām-ðe ðis īgland under ðām selfum norðlæle  
middangeardes nīelst līw,<sup>12</sup> and lēohte nīht on sumera 10

que modum accommodos. . . . Quae etiam venis metallorum, aeris, ferri, et plumbi et argenti facunda, gignit et lapideum gagatem plurimum optimumque: est autem nigrogemineus et ardens igni admotus, incensus serpentes fugat. . . . Erat et civitatibus quondam viginti et octo nobilissimis insignita, præter castella innumera, que et ipsa muris, turribus, portis, ac seris erant instructa firmissimis.

Et quia prope sub ipso septentrionali vertice mundi jacet, lucidas æstate noctes habet; ita ut medio sæpe tempore

<sup>1</sup> Cf. the construction of this word with that above, p. 138, l. 1.

<sup>2</sup> See 89. e.

<sup>3</sup> See 140.

<sup>4</sup> How did **næddre** become **adder**? Cf. OE. **nafogār**, Mod. Eng. *auger*. See Skeat, *Prin.*, p. 216.

<sup>5</sup> There is a parallel form, **āweg**, already in OE. The **ā** is a contraction of **on**. Mention other Mod. Eng. words in which the *a-* represents *on*.

<sup>6</sup> How does the Mod. Eng. *island* acquire its *s*? See Skeat, *Prin.*, p. 380, and note 3, next page.

<sup>7</sup> From Lat. *castru*. Cf. the *-caster*, *-chester*, of Lancaster, Winchester, etc. Some of the more important of these cities were York, Colchester, Winchester, Cauterbury, and Chester (see Moberly, p. 7).

<sup>8</sup> Cf. 78. 5; 158. The number does not correspond to the Latin.

<sup>9</sup> Does this relative have the same antecedent as in the Latin?

<sup>10</sup> **Weall** is from Lat. *vallum*; **torr**, from Lat. *turris*.

<sup>11</sup> Agrees with **unrīme**.

<sup>12</sup> See **līcgan**, and 28.

hæfð — swā ðæt oft on midre niht geflit cymð<sup>1</sup> ðæm behealdendum, hwæðer hit sīe<sup>2</sup> æfenglōmung, ðe on morgen dagung — is on ðæm sweotol, ðæt ðis īgland<sup>3</sup> hæfð micle<sup>4</sup> lēngran dagas on sumera,<sup>5</sup> and swā ēac niht<sup>6</sup> on wintra,<sup>5</sup> ðonne ðā sūðdælas middangeardes.<sup>7</sup>

noctis in quæstionem veniat intuentibus, utrum crepusculum adhuc permaneat vespertinum, an iam advenerit matutinum . . . : unde etiam plurimæ longitudinis habet dies æstate, sicut et noctes contra in bruma.

<sup>1</sup> See **cuman**.

<sup>2</sup> Lat. *utrum . . . an* = **ðe** . . . **ðe** (202 *b*).

<sup>3</sup> **īg-** represents *ie-*, the umlaut of **ēa**, *water*. **Ēa** goes back to the same Indo-European root as Lat. *aqua*.

<sup>4</sup> See 178.

<sup>5</sup> See 43. 5.

<sup>6</sup> **Niht** belongs under 52. It has already experienced umlaut in the nominative, and hence does not change in the acc. plur.

<sup>7</sup> This last clause is supplied by the translator.

## V.

ÆTHELWALD CALMS THE SEA.<sup>1</sup>

(Bede, Eccl. Hist., Bk. V., Chap. I.)

IC cōm mid twām<sup>2</sup> ðōdrum brōðrum tō Farne,<sup>3</sup> ðēm iglände. Wolde ic sprecan mid þone<sup>4</sup> ārwierðan fæder Æðelwald. Mid-ðy ic ðā wæs mid his gesprece wel gerett,<sup>5</sup> and mē blētsunge bæd, and wē hān<sup>6</sup> hwurfon,<sup>7</sup> ðā wē ðā wēron on midre<sup>8</sup> ðære sē, ðā<sup>9</sup> wæs samninga heofones smyltnes tōsliten, ðære-ðe<sup>10</sup> wē ðēr lidon<sup>11</sup> ût; and swā micel winter<sup>12</sup> ūs onhrēas,<sup>13</sup> and swā rēde storm cōm, ðæt wē nē mid segle nē mid rōwnesse ðwiht framigān<sup>14</sup> mealton, nē wē ūs nōhtes<sup>15</sup> elles wēndon nefne

<sup>1</sup> This story was related by Abbot Guthfrith to Bede. Æthelwald succeeded Cuthbert as the hermit of Farne, dwelling there from 687 to 699, when he died.

<sup>2</sup> See 79.

<sup>3</sup> Two miles from Bamborough. One of the islands of the group was the scene of Grace Darling's heroism in 1858. That inhabited by Æthelwald was the largest.

<sup>4</sup> The acc. with **mid** is exceptional (172. 1). <sup>5</sup> See 113.

<sup>6</sup> Acc. sing. as adv.; Lat. *domum*.

<sup>7</sup> Lat. *rediremus*.

<sup>8</sup> See 166. 1.

<sup>9</sup> To **ût** = *interrupta est serenitas qua vehebamur*.

<sup>10</sup> Translate *in* (or *with*) *which*. The Latin shows that the preposition is to be understood.

<sup>11</sup> See 118, and 37.

<sup>12</sup> Lat. *hiems*, but no doubt in the sense of *tempest*.

<sup>13</sup> See **onhrēasan**. What is the ind. pret. plur.?

<sup>14</sup> Lat. *proficere*.

<sup>15</sup> See 156. *g.*

dēaðes<sup>1</sup> selfes. Mid-ðy wē ðā swiðe lange wið ðēm winde and wið ðēm sē hōlunga<sup>2</sup> campedon and wunnon,<sup>3</sup> ðā æt nīehstan lōcedon wē on bæcling, hwæðer wēn<sup>4</sup> wāre<sup>4</sup> ðæt wē ūnige<sup>5</sup> ðinga<sup>6</sup> furðum ðæt īgland gesēcean<sup>6</sup> mealton, 5 ðæt wē ðēr ðt of gangende<sup>7</sup> wāeron.<sup>7</sup> Cierde<sup>8</sup> wē ūs ðider wē cierdon, gemētton<sup>9</sup> wē ūs aēghwanan gelīce<sup>10</sup> storme<sup>10</sup> foresette and foretȳnde, and nēnigne hyht<sup>11</sup> hāle<sup>12</sup> in ūs tō<sup>13</sup> lāfe<sup>13</sup> standam.<sup>13</sup> Ðā wæs æfter langum faece ðæt wē ūre gesihð feorr<sup>14</sup> ūpāhōfon, ðā gesūwon wē in Farne, 10 ðiēm īglande, Gode<sup>15</sup> ðone lēofan fæder Æðelwald of his dīegelnessum<sup>16</sup> ūtgangende,<sup>17</sup> ðæt<sup>18</sup> hē<sup>18</sup> wolde<sup>18</sup> ūrne sīðfæt scēawian, and gesēon hwæt ūs gelumpe,<sup>19</sup> for-ðon hē gehierde ðæt gebree ðēra storma and ðæs weallendes sēs.<sup>20</sup> Mid-ðy hē ðā ūs ēac scēawode, and geseah in gewinne 15 and in ormōdnesse<sup>21</sup> gesette bēon,<sup>22</sup> ðā biegde hē his

<sup>1</sup> See 156. *g.*

<sup>2</sup> Lat. *frustra*.

<sup>3</sup> See *winnan*.

<sup>4</sup> Lat. *forte*.

<sup>5</sup> Lat. *aliquo conamine*. For *ānige* see 174; for *ðinga* see 154. *b.*

<sup>6</sup> Lat. *repetere*.

<sup>7</sup> Lat. *egressi eramus*. The pres. part. with the verb is sometimes used in OE. to denote the simple past, as here, and not the progressive.

<sup>8</sup> See 95, note.

<sup>9</sup> To *foretȳnde* = Lat. *invenimus nos undiqueversum pari tempestate präclusos*.

<sup>10</sup> See 174.

<sup>11</sup> Acc. sing., the subj. of *standan*.

<sup>12</sup> See 153. *d.*

<sup>13</sup> Lat. *restare*.

<sup>14</sup> Translate, *from a distance*.

<sup>15</sup> Governed by *lēofan*; = *amantissimum Deo*. See 165.

<sup>16</sup> Lat. *latibulis*.

<sup>17</sup> Translates the Latin past part., *egressum*.

<sup>18</sup> Translate, *that he might, in order to, to*. The Latin has the infinitive.

<sup>19</sup> See 194. *b.*

<sup>20</sup> Lat. *fragore procellarum ac ferventis oceanii*.

<sup>21</sup> Lat. *desperatione*.

<sup>22</sup> Supply ūs as subject acc.

enēowu tō Fæder ūres Dryhtnes Hēlendes Cr̄istes, and wæs<sup>1</sup> gebiddende<sup>2</sup> for ūrre hēle and for ūrum life. And mid-ðy hē ðā ðæt gebed gefylde,<sup>3</sup> hē ðā samod ætgædere ge ðone ǣdundnan<sup>4</sup> sā gesmylte ge ðone storm gestilde, tō<sup>4</sup> ðon<sup>4</sup> ðætte<sup>4</sup> ðurh<sup>5</sup> eall<sup>5</sup> seo rēðnes ðæs stormes wæs<sup>1</sup> blinnende,<sup>1</sup> and gesyndge<sup>6</sup> windas ðurh ðone smyltestan sā ūs æt lande gebrōhton. Mid-ðy wē ðā ūp cōmon tō lande, and ūre scip ēac<sup>7</sup> swilce<sup>7</sup> fram ðēm ȳðum ūp ǣbēron, ðā sōna se ilca storm ȳft hwearf and cōm,<sup>8</sup> se-ðe for<sup>9</sup> ūrum<sup>9</sup> intingan<sup>9</sup> medmicel fæc<sup>10</sup> gestilde, and ealne<sup>10</sup> ðone<sup>11</sup> dæg<sup>10</sup> swīðe micel and strang wæs, ðætte<sup>12</sup> inēunn sweotollice ongietan mealiton ðætte se medmicla fierst ðære stilnesse, ðe ðær becōm, tō<sup>13</sup> bēnum<sup>13</sup> ðæs Godes<sup>14</sup> weres<sup>15</sup> for intingan ūrre hēle<sup>16</sup> heofonlice<sup>17</sup> forgiefen<sup>18</sup> wæs.

<sup>1</sup> See above, p. 142, n. 7.

<sup>2</sup> Lat. *completet*.

<sup>3</sup> Lat. *tumida*.

<sup>4</sup> Lat. *ad eo ut*, nearly = *so that*.

<sup>5</sup> Lat. *per omnia*, = *entirely*.

<sup>6</sup> Lat. *secundi*. What letter (sound) has been lost from the O.E. form?

<sup>7</sup> Lat. *quoque*.

<sup>8</sup> Supply *ȳft*. Latin has only one verb, *redit*.

<sup>9</sup> Lat. *nostrī gratia*.

<sup>10</sup> See 170.

<sup>11</sup> Lat. *illo*. Translate, *that*.

<sup>12</sup> From *ðæt-ðe* (34).

<sup>13</sup> Lat. *ad preces*. Cf. the Mod. Eng. phrase, 'bootless bene.'

<sup>14</sup> Dependent on *weres*.

<sup>15</sup> Dependent on *bēnum*.

<sup>16</sup> Lat. *evasionis*.

<sup>17</sup> Lat. *cælitus* = *from heaven*.

<sup>18</sup> Not *forgiven*, but *given*.

## VI.

### THE INVASION OF BRITAIN BY THE PICTS AND SCOTS.

(Bede, *Eccles. Hist.*, *Bk. I.*, Chaps. *XI.*, *XII.*)

Of ðære tīde<sup>1</sup> Romane blunnon<sup>2</sup> rīesian on Breotone. Hæfdon hīe Breotona rīce fēower hund wintra,<sup>3</sup> and, ðæs fifta, hundseofontig,<sup>4</sup> ðæs-ðe<sup>5</sup> Gaius, ðōre naman Julius, se cāsere,<sup>6</sup> ðæt ilce īgland gesōhte. And ceastra, and torras,<sup>7</sup> and strāta,<sup>8</sup> and bryega on hīera rīce geworhte wēron, ðā wē tō-dæg scēawian magon. Eardodon Bryttas binnan ðām dice<sup>9</sup> tō sūðdæle, ðe wē gemyngodon ðæt Severus,<sup>10</sup> se cāsere, hēt ðwīeres ofer ðæt īgland<sup>11</sup> gedīcian.

<sup>1</sup> Lat. *ex quo tempore* = Eng. *from this time forth*.

<sup>2</sup> See *blinnan*.

<sup>3</sup> See 154. *c.*

<sup>4</sup> So the Latin: *post annos ferme quadringentos septuaginta*. But the best calculations make this to have been about sixty years earlier.

<sup>5</sup> Lat. *ex quo* = Eng. *from the time that*.

<sup>6</sup> Lat. *Gaius Julius Cæsar*.

<sup>7</sup> Lat. *farus*, for *pharos*, from *Pharos*, the name of an island

near Alexandria in Egypt. The lighthouse built on this island gave its name to other lighthouses (cf. Fr. *phare*). Here watch-towers are meant.

<sup>8</sup> Lat. *stratæ*. Are the two words connected? See Skeat, *Prin.*, pp. 68, 432.

<sup>9</sup> Lat. *intra vallum*. Mod. Eng. *ditch* is Southern English; *dike* probably Northern. Cf. Eng. *church* with Scotch *kirk*.

<sup>10</sup> This wall was between the Friths of Forth and Clyde (see

<sup>11</sup> Lat. *trans insulam*.

Ðā<sup>1</sup> ongunnon twā ðēoda, Pihtas<sup>2</sup> norðan, and Scottas westan, hīe onwinnan, and hiera ðehta nimān and hērgian; and hīe fela gēara ierndon and hīendon. Ðā, on ñēre unstilnesse, onsenðdon hīe ðērendwrecan<sup>3</sup> tō Rome mid gewritum<sup>4</sup> and wēpendre bēne; him fultumes<sup>5</sup> bædton, 5 and him gehēton ðaðmōde hīernesse and singāle underðēodnesse,<sup>6</sup> gif hīe him gefultumoden ðret hīe mealten

Moberly's Bede, p. 16), but Bede, following Orosius, is no doubt thinking of that between the Tyne and the Solway Frith, which was built by Hadrian (A.D. 120). Severus' wall was built A.D. 207-210.

<sup>1</sup> “[This account] is pieced together as an abridgment of Gildas, xi.-xvi.; but the turgidity of his style is chastened, and his faulty grammar in several places corrected” (Moberly, pp. 26, 27).

<sup>2</sup> On the Picts the last edition of Chambers' *Encyclopaedia* remarks: “Four hypotheses have been formed in regard to the language and origin of the Picts. The first, started by Pinkerton and put by Sir Walter Scott into the mouth of the ‘Antiquary,’ is that they were Teutons, speaking a Gothic dialect; the second, maintained by Dr. Skene, is that they were Gaelic-speaking Celts; . . . the third, due to Professor Rhys, is that the Picts were non-Aryans, whose language was overlaid by loans from Welsh and

Irish; and the fourth, held by two of the most eminent Celtic scholars of the day, Professor Windisch and Dr. Whitley Stokes, is that they were Celts, but more nearly allied to the Cymry than to the Gael. . . . The conclusion to which we come is that the Picts, whatever traces they show of a non-Aryan racial element, . . . spoke a Celtic language belonging to a branch of Celtic allied to the Cymric, . . . and that this dialect of the Gallo-Cymric stock was a wave of Celtic speech from the continent previous to the Gaulish which held England when Cæsar entered Britain.”

<sup>3</sup> Lat. *legatos*.

<sup>4</sup> Lat. *epistolis*.

<sup>5</sup> See 156. *b*.

<sup>6</sup> This pair of phrases renders *subjectionem continuam*. What parallel to the use of such synonymous terms may be found in the English Prayer-Book? How is it to be accounted for?

hiera fiend<sup>1</sup> oferwinnan. Ðā<sup>2</sup> onsendon<sup>3</sup> hīe him micelne hēre tō fultume, and, sōna ðæs-ðe hīe on ðis īgland cōmon, ðā campedon hīe<sup>4</sup> wið hiera fēondum, and him micel wael ongeslōgon, and of hiera<sup>5</sup> gemērum ādrifon and āfliemdon<sup>6</sup>; and lērdon ðæt hīe fæsten<sup>7</sup> worhten him<sup>8</sup> tō gebeorge wið hiera fēondum; and swā, mid micle sige,<sup>9</sup> hām fōron.<sup>10</sup>

Ðā<sup>11</sup> ðæt ðā ongēaton ðā ērran gewinnan,<sup>12</sup> ðæt se Romanisca hēre wæs onweg gewiten, ðā cōmon hīe sōna mid sciphēre on hiera landgemēru, and slōgon<sup>13</sup> ealle and cwealdon<sup>14</sup> ðæt līe gemētton, and swā-swā rīpe ierðe<sup>15</sup> fortrādon and fornōmon, and hīe mid ealle<sup>16</sup> foriermdon. And hīe ðā eft sēndon ērendwrecan tō Rome, and wēpendre stefne him fultumes bādon,<sup>17</sup> ðæt<sup>18</sup> se<sup>19</sup> earma ēðel mid ealle<sup>16</sup> ne fordigod ne wāre, nē se nama ðāre Romanisca ðēode,<sup>18</sup> se-ðe mid him swā lange scēan<sup>19</sup> beorhte,<sup>19</sup> fram frēmdra

<sup>1</sup> See 46.

<sup>2</sup> This may be anywhere between A.D. 388 and 420. See Moberly, p. 27.

<sup>3</sup> This clause translates *Quibus mox legio destinatur armata*. Note the use of the active for the passive, which also appears in other sentences of the context.

<sup>4</sup> The legionaries, apparently.

<sup>5</sup> Of the Britons; Lat. *sociorum finibus*.

<sup>6</sup> Lat. *expulit*. See above, p. 145, n. 6.

<sup>7</sup> Lat. *murum*.

<sup>8</sup> See 184. *a.*

<sup>9</sup> Lat. *triumpho*. See 175.

<sup>10</sup> A passage of the Latin is

here omitted in the translation, describing the construction of the (earthen) wall, between the Friths of Forth and of Clyde.

<sup>11</sup> These three ðā's respectively = *when*, *then*, and *the*.

<sup>12</sup> Lat. *inimici*.

<sup>13</sup> Lat. *cēdunt*. See above, p. 145, n. 6.

<sup>14</sup> Lat. *segetem*.

<sup>15</sup> *Mid ealle* = *completely*. See 175.

<sup>16</sup> Lat. *implorantes*.

<sup>17</sup> MS. *ðæt*.

<sup>18</sup> Lat. *provinciae*.

<sup>19</sup> Lat. *claruerat*. Is the Old English to be translated as perfect or as pluperfect? See *scīnan* (18).

þeodas<sup>1</sup> ungeðwāernesse<sup>2</sup> fornumen and fordilgod bēon sceolde. Dā wæs ęft hēre<sup>3</sup> hider sēnd,<sup>4</sup> se wæs cumende on ungewēnedre<sup>5</sup> tīde, on hārfeste. And hīe sōna wið hiera fēondum gefuhton, and sige hāfdon, and ealle ðā, ðe ðone<sup>6</sup> dēað<sup>7</sup> beswīcian<sup>8</sup> meahton, ofer ðone sē norð 5 afliemdon, ðā-ðe ǣr, ǣlce gēare,<sup>9</sup> ofer ðone sē hlōðedon and hērgedon. Dā gesægdon Romaue on ān<sup>10</sup> Bryttum ðæt hīe nō mā ne mealten for hiera gesciēldnesse<sup>11</sup> swā gewinnfullicum<sup>12</sup> fierdum<sup>13</sup> swēnete<sup>14</sup> bēon.<sup>15</sup> Ac hīe manedon<sup>16</sup> and<sup>17</sup> lārdon<sup>18</sup> ðæt hīe him wāpnu worhten,<sup>19</sup> 10 and mōdes strēngðe nōmen,<sup>20</sup> ðæt hīe campoden and wiðstōden hiera fēondum.<sup>21</sup> And hīe him ðā ǣac tō rāede and tō frōfre fundon ðæt hīe gēmēnelice fæsten ge-worhten him tō gesciēldnesse — stānenne weall rihtre<sup>22</sup> stīge<sup>23</sup> fram ēastsē ōð westsē, ðēr Severus,<sup>24</sup> se cāsere, 15 īu hēt dīcian and eorðweall gewyrcean; ðone man<sup>25</sup> nū tō-dæg scēawian mæg, eahta fōta<sup>26</sup> brādne, and twēlf fōta<sup>27</sup> hēahne.<sup>28</sup> Swilce ǣac on ðæs sās wearoðe tō sūð-

<sup>1</sup> See 153. c.

<sup>2</sup> Lat. *improbitate*.

<sup>3</sup> Lat. *legio*.

<sup>4</sup> Past part.; see 113.

<sup>5</sup> Lat. *inopinata*.

<sup>6</sup> Lat. *evadere*, not *mortem evadere*.

<sup>7</sup> See 176.

<sup>8</sup> On ān = *at once*; it is the Mod. Eng. *anon*, which see in the *New Eng. Dict.*

<sup>9</sup> Lat. *defensionem*.

<sup>10</sup> Lat. *laboriosis*.

<sup>11</sup> Lat. *expeditionibus*.

<sup>12</sup> Lat. *fatigari*.

<sup>13</sup> Lat. *monent*. See above, p.

145, n. 6.

<sup>14</sup> See 194. b. <sup>15</sup> See *nīman*.

<sup>16</sup> The translation here is very free, as is much of this selection.

<sup>17</sup> Lat. *recto tramite*; see 160.

1; 176. 2.

<sup>18</sup> This is wrong; it is Hadrian's wall that is meant. See p. 144, n. 10, and an article in the *Quarterly Review* for January, 1860.

<sup>19</sup> See 89. e.

<sup>20</sup> See 154. c.

<sup>21</sup> A comparison of this sen-

dæle, þanan ðe hie<sup>1</sup> sciphære<sup>2</sup> on becōm, torras timbredon tō gebeorge<sup>3</sup> þas sēs. Ðā, sōna ðas-ðe ðis fæsten geworlit wæs, ðā sealdon hie him hysena<sup>4</sup> maniga hū hie him wēpnu wyrcean seeolden; and hiera fēondum wiðstandan<sup>5</sup>; and<sup>6</sup> hie ðā grētton, and him cȳðlon ðæt hie nēfre mā hie sēcean woldon; and hie sigefæste ofer sē fērdon. Ðā<sup>7</sup> ðæt ðā Pihtas and Scottas geāxedon, ðæt hie hām gewitene wāron, and ēac ðæt hie hider nō<sup>8</sup> ȳft mā hie sēcean ne<sup>9</sup> woldon, ðā wāron hie ðy<sup>9</sup> bealdran gewordene, and sōna 10 ealne norðdēl ðises īglandes ȳð ðone weall genōmon<sup>10</sup> and<sup>11</sup> gesētton.<sup>12</sup> Wið ðisum stōl on ðām fæstene ufānweardlum<sup>13</sup> se earga<sup>14</sup> fēða<sup>15</sup> Brytta, and ðār forliendre<sup>16</sup> heortan<sup>17</sup> wunode dæges<sup>18</sup> and nihtes.<sup>19</sup> Ðā sōhton liera gewinnum him searwu, and worhton him hōcas, and mid 15 ðām tūgon hie earnlice<sup>20</sup> ȳdlūn of ðām wealle; and hie wāron sōna dēade swā hie eorðan gesōhton.<sup>21</sup> Hie ðā forlēton ðone weall and hiera byrig,<sup>22</sup> and flugon<sup>23</sup> onweg;

tence with the original will show the translator's power and freedom.

<sup>1</sup> Acc. plur.; the Britons.

<sup>2</sup> Nom. sing.; of the enemy.

The Latin is different.

<sup>3</sup> Lat. *prospectum*.

<sup>4</sup> Lat. *munita*.

<sup>5</sup> Free translation.

<sup>6</sup> From this point to the end of the sentence = Lat. *et rādēlicunt sociis tanquam ultra non revertunt. Quibus ad sua remeantibus.* Probably A.D. 418.

<sup>7</sup> From here to woldon = Lat.

*cognita Scotti Pictique redditus denegatione.*

<sup>8</sup> See 183. <sup>10</sup> Lat. *capessunt.*

<sup>9</sup> See 178. <sup>11</sup> See 166. 1.

<sup>12</sup> Lat. *segnis.*

<sup>13</sup> Lat. *acies.*

<sup>14</sup> Lat. *trementi corde.* See 160. 1.

<sup>15</sup> See 74. **Nihtes** is formed on the model of *dæges*, though from a feminine *niht*.

<sup>16</sup> Lat. *miserrime.*

<sup>17</sup> The whole sentence is very free. <sup>18</sup> Acc. plur. (52).

<sup>19</sup> See *flēon*.

and hiera gewinnañ hīe ēhton and slōgon,<sup>1</sup> and on wael  
fieldon. Wæs ðis gefeolit wælgrimre and strengre eallum<sup>2</sup>  
ñēm ērgedōnum.<sup>3</sup> For-ðon swā-swā seāap<sup>4</sup> fram wulfum<sup>5</sup>  
and<sup>6</sup> wildēorum<sup>7</sup> bēoð fornumene, swā ðā earman ceast-  
erwaran tōslitene<sup>8</sup> and<sup>9</sup> fornumene<sup>10</sup> wēron<sup>11</sup> fram hiera 5  
fēondum, and hiera ēhtum<sup>12</sup> benēmde, and tō hungre  
gesette.

<sup>1</sup> See **slēan**.

<sup>2</sup> See **178**.

<sup>5</sup> Lat. *fēris*.

<sup>3</sup> Lat. *prioribus*.

<sup>6</sup> Lat. *discerpuntur*.

<sup>4</sup> See **47**. What is the modern plural?

<sup>7</sup> See **177**.

## VII.

### THE PASSING OF CHAD.<sup>1</sup>

(Bede, *Eccles. Hist.*, Bk. IV., Chap. III.)

Cōm<sup>2</sup> hē<sup>3</sup> mid Aēseldryðe<sup>4</sup> of Ēastenglum; and hē wæs  
hiere ȝegna,<sup>5</sup> and hūses,<sup>5</sup> and hiere gefērscipes,<sup>5</sup> ofer eall  
ealdormann. Hā Godes gelēafa ðā wēox, and hāt wæs, ðā

<sup>1</sup> Chad, Bishop of Lichfield, died March 2, 672. See the *Dict. Nat. Biog.*

<sup>2</sup> In 660.

<sup>3</sup> Ȑwini. An interesting memorial of him was discovered, at the end of the last century, in the village of Haddenham, near Ely. It is a stone which appears to have formed the base of a cross, and on one of its sides is the following inscription:—

✠ LVCEM . TVAM . OVINO  
DA . DEVS . ET . REQVIĒ  
AMEN.

uity. It long served as a horse-block, but is now in the south aisle of Ely Cathedral. Dean Merivale of Ely has suggested that the words are meant for a pentameter line (the *m* in *lucem* being elided even before a consonant). For further particulars, see Mayor and Lumby's ed. of Bede, p. 429, and Bright's *Early English Church History*, p. 230.

<sup>4</sup> St. Etheldred, or Audrey (died 679), whose choice of the island of Ely as the site of a monastery led to the erection of the present cathedral. She was the daughter of Anna, king (not queen) of the East Anglians. What is the etymology of our modern word *tawdry*?

<sup>5</sup> Dependent on *ealdormann*.

This is, according to Palgrave, perhaps one of the most venerable monuments of Saxon antiquity.

ðōlhte hē ðæt hē sceolde worulde<sup>1</sup> wiðsacan, and ðæt unāswundenlice swā gedyde; and hine middangeardes ðingum tō ðon ongierede<sup>2</sup> and<sup>3</sup> genacodode<sup>4</sup> ðæt hē eall forlēt ðā-ðe hē hæfde, nefne his ānfealdne gegierelan, and cōm tō Læstinga īe, tō ðām mynstre<sup>5</sup> ðæs ārwierðan bisceopes.<sup>6</sup> Bær him<sup>7</sup> æxe and adesan on handa; tāc-node in<sup>8</sup> ðon ðæt hē nālæs tō īdelnesse, swā sume ðōre, ac tō gewinne, in ðæt<sup>9</sup> mynster ēode; and ðæt selfe ēac swilce mid dādum gecyðde. And, for-ðou-ðe hē lýt genyhtsumode in smēaunge and in leornunge hāligra<sup>10</sup> gewrita, hē ðy<sup>8</sup> mā mid his handum wann, and<sup>9</sup> worhte ðā ðing ðe nīedðearflicu wāron. Ðæs<sup>10</sup> is tō tācne, ðæt hē mid ðone bisceop in ðām foresprecenum wīcum<sup>11</sup> for his ārwierðnesse and for his geornfulnesse<sup>12</sup> betweoh ðā brōðor wæs hæfd. Ðonne<sup>13</sup> hie inne<sup>14</sup> hiera leornunge<sup>15</sup>

<sup>1</sup> See 26. The word is originally a compound, from *wer*, *man*, and a hypothetical *ald*, *age* (cf. the adj. *eald*, *old*). From *age of man* to *generation* = *the people living at one time, mankind*; and from this to *inhabited earth*, the transitions are not violent. The similar changes in the meaning of the Lat. *sacculum* and Gr. *κόσμος*, especially in Biblical usage, will be found suggestive.

<sup>2</sup> Lat. *excit*; two words for one. See 162.

<sup>3</sup> From what Latin word? Has it the same meaning in 'York Minster'?

<sup>4</sup> From what Latin (Greek) word?

<sup>5</sup> See 184. *a*.

<sup>6</sup> Translate, *by*.

<sup>7</sup> Why the accusative?

<sup>8</sup> What is the form of this word in Mod. Eng.? Wherein does it differ from the other Mod. Eng. word of the same form?

<sup>9</sup> This clause added by the translator.

<sup>10</sup> Dependent on *tācne*.

<sup>11</sup> Lat. *mansionē*.

<sup>12</sup> The double phrase translates *pro sua reverentia devotionis*.

<sup>13</sup> = *When*.

<sup>14</sup> Adverb; contrasted with *ātē*, next line.

and hiera bēcrēdinge<sup>1</sup> becōdon, ȝonne wæs hē ūte wyrcende, swā-hwæt-swā ȝearf gesegen<sup>2</sup> wæs.<sup>3</sup>

Ðā hē ȝā sume<sup>4</sup> dæge<sup>5</sup> hwaethwugu swilces<sup>6</sup> ūte dyde, and his gefēran tō byrig tō ciricean ēodon, swā hīe gelōm-<sup>7</sup> lice dydon, and se bisceop, āna in ȝāre ciricean,<sup>8</sup> oððe in bēcrēdinge oððe in gebedum geornfull wæs, ȝā gehierde hē sēmninga, swā-swā hē ȝft æfter ȝon sægde, ȝā swēt-estan stefne<sup>9</sup> and ȝā fægerestan, singendra and blisiendra,<sup>10</sup> of heofonum Ȥð eorðan Ȥstīgan. Ðā stefne<sup>11</sup> and ȝone sang<sup>12</sup> hē cwæð ȝæt hē Ȥrest gehiordē fram ēast-sūðdæle heofones, ȝæt is fram hēanesse ȝāre winterlican sunnan Ȥpganges; and ȝanan tō him stycceinālum<sup>13</sup> nēal-læeton, Ȥð-ȝæt hē<sup>14</sup> becōm tō ȝācean<sup>15</sup> ȝāre ciricean Ȥe<sup>16</sup> se bisceop in wæs; and, ingangende, eall<sup>17</sup> gefylde, and in 15 ymbhwyrfte ymbsealde. And hē ȝā geornlice his mōl<sup>18</sup> Ȥdēnede<sup>19</sup> in ȝā Ȥing Ȥe hē gehiordē. Ðā gehiordē hē ȝft swā-swā<sup>20</sup> healfre tīde fice,<sup>21</sup> of hrōfe ȝāre ilcan ciricean Ȥpāstīgan ȝone ilcan blissesang,<sup>22</sup> and, ȝy ilcan wege<sup>23</sup> Ȥe hē Ȥer cōm, Ȥp Ȥð heofonas mid unāsēgendre<sup>24</sup> 20 swētēsse Ȥfthweorfan.<sup>25</sup>

<sup>1</sup> MS. becrædon.

<sup>8</sup> Acc. after gehiordē.

<sup>2</sup> Lat. videbantur.

<sup>9</sup> See 72.

<sup>9a</sup> Se sang.

<sup>3</sup> See 176.

<sup>4</sup> See 154. b.

<sup>10</sup> Lat. *tectum*, for which l. 17

<sup>5</sup> Lat. *oratorio loci*. The monks

has hrōf.

had gone to the church. Cf. below,

11 Governed by in.

p. 153, l. 7.

12 Acc. sing.

<sup>6</sup> See 169. For this word see Chaucer, *Knight's Tale* 1704.

<sup>13</sup> Lat. *animum intenderet*.

<sup>7</sup> Lat. *vozem suavissimam cantantium atque lætantium*. What adjective is concealed in bliss- (see 34)?

<sup>14</sup> Lat. *quasi*. <sup>15</sup> See 176.

<sup>16</sup> Lat. *lætitia canticum*. See 169. <sup>17</sup> See 176. 2.

<sup>18</sup> Lat. *ineffabili*.

<sup>19</sup> Lat. *reverti*.

Ðā wunode hē ðær sum<sup>1</sup> free<sup>1</sup> tide,<sup>1</sup> wundriende and wafiende; and mid behygðigum mōde ðōhte and smēade hwæt ðā ðing bēon sceolden. Ðā ontýnde se bisceop ðæt eágðýrel<sup>2</sup> ðāre ciricean, and mid his handa slōg tācen, swā-swā his gewuna wæs gif hwile mann ute wære, ðæt 5 hē in tō him ēode. Ðā ēode hē sōna in tō him. Cwæð hē, se bisceop, him tō<sup>3</sup>: “Gang hraðe tō ciricean,<sup>4</sup> and hāt<sup>5</sup> ūre seofon brōðor hider tō mē cuman; and ðū ēac swilee mid wes.”<sup>6</sup> Ðā hie ðā tō him cōmon, ðā manode hē hīc ērest ðæt hie betwēonan him ðæt mægen<sup>7</sup> lufe<sup>8</sup> 10 and sibbe,<sup>9</sup> and betwēon<sup>9</sup> eallum Godes mannum geornlice hēolden; and ēac swilee ðā gesetennesse ðæs regollican ðēodscipes,<sup>10</sup> ðe hīc fram him geleornodon, and on him gesāwon, oððe in ðēra forðgelēoredra fædra dædum oððe 15 godeundum gemete, ðæt hie ðā ungewērgedre<sup>11</sup> georfulnesse<sup>11</sup> fylglen and læsteu.<sup>12</sup> Æfter ðon hē underðiedde,<sup>13</sup> and him sægde ðæt se dæg swiðe nēah stōle his forðfōre,<sup>14</sup> and ðus cwæð: “Se lēofa<sup>15</sup> cuma and se lufiendlicia,<sup>16</sup> se-ðe gewunode ūre brōðor nēosian, sē cōm swilce

<sup>1</sup> Lat. *aliquantulum horae* (170).

<sup>7</sup> Lat. *virtutem*.

<sup>2</sup> In what Mod. Eng. word is a disguised form of *-ðýrel* to be found? What is the etymology of *window*?

<sup>8</sup> See 153. *i*.

<sup>3</sup> See 201. 1.

<sup>9</sup> Lat. *ad* = *toward*, rather than *among*.

<sup>4</sup> What is the etymology of *church*? From what language is it originally derived?

<sup>10</sup> Lat. *instituta disciplinae regulares*.

<sup>5</sup> See *hātan*.

<sup>11</sup> See 174; 160. 1.

<sup>6</sup> Imper. sing. When followed by the adj. *hāl*, what Mod. Eng. word does it give rise to?

<sup>12</sup> How is this related to the Mod. Eng. verb *lust*, and to the German *leisten*?

<sup>13</sup> Lat. *snihunxit*.

<sup>14</sup> Dependent on *dæg*.

<sup>15</sup> Lat. *amabilis*.

tō-dæg tō mē, and mē of worulde cīgde and laðode. For-ðon gē ðonne nū ȝfthweorfað<sup>1</sup> tō ciricean, and biddað<sup>1</sup> ūre brōðor ðæt hīe mīne forðfōre mid hiera gebedum and bēnum Dryhtne bebēoden<sup>2</sup>; and swilee ēac hiera selfra 5 forðfōre, ðære tīd is uncūð,<sup>3</sup> ðæt hīe gemynen<sup>4</sup> mid wæc-cenum and gebedum and mid gōdum<sup>5</sup> forecuman.<sup>6</sup>

Mid-ðy hē ðā ðūs word, and ðises gemetes manigu, tō him sprecende wæs, and hīe, onfangenre<sup>7</sup> his blētsunge,<sup>7</sup> swīðe unrōte fram him ēodon, ðā hwearf sē<sup>8</sup> āna<sup>8</sup> ȝft<sup>9</sup> in 10 tō him se-ðe ðone heofonlican sang gehierde, and hīe ēaðmōdlice on eorðan āstreahte fore ðone bisceop, and ðus cwað: “Mīn fæder, mōt<sup>10</sup> ic ðē ȿhōtes<sup>11</sup> āxian”? Cwað hē: “Āxa ðæs<sup>11</sup> ðū wille.” Ðā cwað hē: “Ic 15 ðē lā hālsie and bidde for Godes lufe ðæt ðū mē gesēge<sup>12</sup> hwæt se sang wāre blissiendra ȿe<sup>13</sup> ic gehierde, of heofonum cūnendra<sup>14</sup> ofer ðūs ciricean,<sup>15</sup> and, æfter tīde,<sup>16</sup> ȝfthweorfendra tō heofonum.” Andswarode hē, se bisceop: “Gif ðū sanges stefne gehierde, and ðū heofonlic weorod ongēate ofer ūs ēac cuman, ic ðē 20 bebēode on Dryhtnes naman ðæt ðū ðæt nānigum mēn

<sup>1</sup> Here are two independent verbs, where the Latin has *reverentes . . . dicite.*

<sup>2</sup> Lat. *commendent.*

<sup>3</sup> What change of meaning in the modern word *uncouth*? How related to the ancient meaning?

<sup>4</sup> See 134.

<sup>5</sup> According to the Latin, *weorcum* should be supplied.

<sup>6</sup> Dependent on *gemynen.*

<sup>7</sup> See 167.

<sup>8</sup> Lat. *ipse solus*, meaning ȿowini.

<sup>9</sup> Belongs with **hwearf**; **hwearf . . . ȝft** = Lat. *rediit.*

<sup>10</sup> See 137.

<sup>11</sup> See 156.

<sup>12</sup> See 194. *b.*

<sup>13</sup> Refers to *sang.*

<sup>14</sup> Belongs to *blissiendra.*

<sup>15</sup> Lat. *oratorium.* See above, p. 152, n. 5.

<sup>16</sup> Lat. *tempus.*

eyðe<sup>1</sup> nē<sup>1</sup> sēcge<sup>1</sup> ār mīnre forðfōre. Ic ðē sōðlice sēcge  
ðætte ðæt wāeron<sup>2</sup> ęngla gāstas ðe ðār cōmon, ðā mē tō  
ðām heofonlicum mēdum cīegdon and laðedon ðā ic simle  
lufode and wilnode. And, æfter seofon dagum, hīe ęft-  
hweorfende<sup>3</sup> and cumende<sup>3</sup> mē gehēton, and mē ðonne 5  
mid him lādan woldon.”

Ðæt wās swā sōðlice mid dāde gefyllēd swā him tō<sup>4</sup>  
cweden wās. Ðā wās hē sōna gehrinen līchamlicē<sup>5</sup>  
untrymnesse,<sup>6</sup> and sēo<sup>6</sup> dāeghwāmlice wēox and hēfigode;  
and ðā, ðī seofoðan dāge,<sup>7</sup> swā him gehāten wās, æfter- 10  
ðon-ðe his forðfōre getrymede<sup>8</sup> mid onfangennesse ðās  
Dryhtenlican līchaman and blōdes, [ðætto<sup>9</sup>] sēo hālge  
sāwl wās onliesed fram ðās līchaman hēfignessum,<sup>10</sup> and  
mid ęngla lāttēowdōme<sup>11</sup> and gefērscepe, swā riht<sup>12</sup> is tō  
gelīefanne, ðā ēcean gefēan and ðā heofonlican ēadig- 15  
nesse<sup>13</sup> gestāh and gesōhte. Is ðæt hwilc<sup>14</sup> wundor ðāh-  
ðe hē ðone dāg his dēaðes, oððe mā,<sup>15</sup> ðone Dryhtnes  
dāg, bliðe gesāwe, ðone hē simle sorgiende bād ðð-ðæt  
hē cōme?

<sup>1</sup> Lat. *dicas*.

<sup>6</sup> Dem. pron. Translate by

<sup>2</sup> See 189. 3.

*that*.

<sup>3</sup> These translate the Lat.  
future part. *redituros*. Supply  
*would be* in translation, or *would*  
with the finite verb. The future  
participle of the following clause,  
*adducturos*, is translated by a  
finite verb.

<sup>7</sup> See 176.

<sup>4</sup> Governs **him**, or may be re-  
garded as belonging to the follow-  
ing verb (201. 1).

<sup>8</sup> Supply **hē** as the subject.

<sup>9</sup> The MS. has **ðætto**, but the  
sense does not require it.

<sup>10</sup> Lat. *ergastulo*.

<sup>11</sup> See 33 (lād-).

<sup>12</sup> Lat. *fas*.

<sup>13</sup> Acc. plur.

<sup>14</sup> Translate, *any*.

<sup>15</sup> Lat. *potius*.

<sup>5</sup> See 174; 160. 1.

## VIII.

### THE DANGERS OF GREATNESS.

(From Wulfstan's Homilies, No. 49.)

[Wulfstan — also known by his Latinized name, Lupus — was Bishop of Worcester and Archbishop of York from 1002 to 1023. This homily is one of those attributed to him, but, according to Napier, with insufficient reason, as a portion of it is found in the Blickling Homilies, the manuscript of which bears the date of 971.]

Æglwile hēah ǣr, hēr on worulde, bið mid frēcnessum<sup>1</sup> ymbseald<sup>2</sup>; efne swā<sup>3</sup> ðā woruldgeðyngða bēoð māran, swā ðā frēcnessa bēoð swiðran. Swā wē magon, be ðēm, ðā býsena onenāwan and ongietan.<sup>4</sup> Dæt trēow, ðonne, ðe 5 wiext<sup>5</sup> on ðēm wudubearwe, ðæt<sup>6</sup> hit hlifað ūp ofer eall ðā ōðru trēowu and brēt<sup>7</sup> hit,<sup>7</sup> ðonne sēmninga storm<sup>8</sup> gestēnt, and se stranga wind,<sup>9</sup> ðonne<sup>10</sup> bið hit swiðlicor gewēged and geswēged ðonne se ōðer wudu.<sup>11</sup> Swā bið ǣac gelice be ðēm hēaclifum and torrum,<sup>12</sup> ðonne hē

<sup>1</sup> See 144.

<sup>2</sup> See 114.

<sup>3</sup> Swā . . . māran, swā . . . swiðran = *the greater, the fiercer.*  
Note the tendency to antithesis.

<sup>4</sup> Observe the redundancy.

<sup>5</sup> See *weaxan*.      <sup>6</sup> = *so that*.

<sup>7</sup> See *brēdan* (34).

<sup>7</sup> See 184. *b.*

<sup>8</sup> Note the alliteration.

<sup>9</sup> Second subject of *gestēnt*.

<sup>10</sup> Frequently the second correlative, in such pairs as ȝonne . . . ȝonne, ȝā . . . ȝā, need not be translated; it is frequently followed by an inverted order, as here, the verb preceding its subject. See 202.

<sup>11</sup> Se ōðer wudu = *the rest of the forest, not the other wood.*

<sup>12</sup> Probably here = *crag*.

hlifiað feorr ùp ofer ðā ðore<sup>1</sup> eorðan, hīe ðonne sēminga feallan onginnað,<sup>2</sup> and full ðearlice hrēosan<sup>3</sup> tō eorðan. Swilce<sup>4</sup> ēac be ðīem hēagum<sup>5</sup> muntum and dūnum,<sup>6</sup> ðā ðe hēah standað ofer ealne middangeard, ðā-hwæðre wīte habbað ðaes caldordōmes, ðæt hīe bēoð geneahhe mid 5 heofonfȳre<sup>7</sup> geðrēade and geðrēste, and mid liegum ge-

<sup>1</sup> See p. 156, n. 12.

<sup>2</sup> This resembles the use of *gin* in Chaucer, almost as an auxiliary tense-sign, like *do* in Mod. Eng., the latter not being thus used in OE. In Chaucer it usually occurs as the preterit *gan*, e.g. in the *Clerk's Tale*, 392: "til the sonne gan descendre." See Lounsbury's *History of the English Language*. An interesting parallel is to be found in New Testament Greek, as, for example, Acts 1. 1: "The former treatise I made, O Theophilus, concerning all that Jesus *begun* (ἤρξατο) both to do and to teach." According to Thayer, however (*Greek-English Lexicon of the New Testament*), there is in its employment always a sense of *beginning*, in its proper meaning.

<sup>3</sup> Dependent, like **feallan**, on **onginnað**. Give the ind. pret. plur.

<sup>4</sup> It would be interesting to know from what literary source these illustrations are ultimately derived. They remind one of

Shakespeare (*Rich. III.*, 1. 3. 259-260):—

They that stand high have many blasts to shake them;  
And if they fall, they dash themselves to pieces.

Cf. also *3 Hen. VI.*, 5. 2. 11-15. No doubt many Elizabethan parallels could be found; I have noted in Chapman, *Byron's Conspiracy*, Act 3, Scene 1 (p. 232 of Shepherd's ed.), and *Byron's Tragedy*, Act 5, Scene 1 (*Ib.*, p. 272). Perhaps the Elizabethans may have derived them from Seneca; cf. the Chorus in Act 4 of the *Hippolytus*, vv. 1123-1143; *Hercules Furens* 201; *Oedipus* 8-11. Seneca may have caught a suggestion from Sophocles, though the parallel is somewhat remote; see the latter's *Antigone*, vv. 712-717, and Horace, *C. II. 10.*

<sup>5</sup> See 58. 1.

<sup>6</sup> Redundant. What is **dūn** in Mod. Eng. (24)? Whence is the adverb *down* derived?

<sup>7</sup> Note the poetical term.

slægene. Swā ðā hēan mihta<sup>1</sup> hēr on worulde hrēosað, and feallað,<sup>2</sup> and tō lore weorðað, and ðisse<sup>3</sup> worulde<sup>3</sup> welan weorðað tō sorge, and ðās eorðlican wundor weorðað tō nāhte.<sup>4</sup>

5    Ðeah wē ðisse worulde wlēnca<sup>5</sup> tilien<sup>6</sup> swiðe, and in wuldre<sup>5</sup> scīnen<sup>6</sup> swiðe; ðeah wē ūs gescierpen<sup>6</sup> mid ðy rēadestan gōdwēbbe,<sup>5</sup> and gefrætwien<sup>6</sup> mid<sup>7</sup> ðy beorhtestan golde,<sup>5</sup> and mid<sup>7</sup> ðām dēorwierðestum gimmum<sup>5</sup> ūtan ymbhōn<sup>6</sup>; hwæðre<sup>8</sup> wē sculon on nearonesse ȣnde<sup>9</sup>  
10 gebīdan. Ðeah-ðe ðā mihtigestan and ðā rīcestan hāten<sup>6</sup> him<sup>10</sup> rēste gewyrcean of marmanstāne,<sup>11</sup> and mid goldfrætwum and mid gimcynnum eall āstāned, and mid seolfrenum rūwum and gōdwēbbe eall oferwrigen, and mid dēorwierðum wyrtgemēngnessum eall gestrēd,<sup>12</sup> and  
15 mid goldlēafum gestrēowod ymbūtan, hwæðre<sup>8</sup> se bitera deað ðæt tōlēlð eall. Ðonne bið sēo glēng āgoten,<sup>13</sup> and se ðrym tōbrocen, and ðā gimmas tōglidene, and ðæt gold tōsceacen, and ðā lichaman tōhrorene<sup>14</sup> and tō dūste<sup>15</sup> gewordene.

<sup>1</sup> This suggests Seneca (*Æli-* · · · *pus*, Act 1, v. 11):—

Imperia sic excelsa Fortunæ objacent.

<sup>2</sup> Pleonastic.

<sup>3</sup> Genitive, dependent on *welan*.

<sup>4</sup> Cf. Mod. Eng. *come to naught*.

<sup>5</sup> Note the alliteration.

<sup>6</sup> In what mood and tense are these verbs, and why?

<sup>7</sup> *Mid* governs both the dative and the instrumental (175).

<sup>8</sup> This word might be omitted in translation; see p. 156, n. 10.

<sup>9</sup> Object of *gebīdan*.

<sup>10</sup> See 184. *a*.

<sup>11</sup> Which part of this word is native, and which foreign?

<sup>12</sup> An instance of a strong verb (104; cf. 28) which has already become weak in OE.

<sup>13</sup> Note the parallelism and the enumeration.

<sup>14</sup> From what verb (37)?

<sup>15</sup> See 24.

## IX.

### DUTIES OF THE RICH TOWARD THE POOR.

(From the same Homily as the last.)

Se Hēlend cwæd tō ðēm wlancean<sup>1</sup>: "For hwȳ wāre  
ðū swā faesthafol mīnra gōda, ðe ic ðē sealde? Tō  
hwon<sup>2</sup> rēcelēasodest ðū ðīere giefe, ðe ic ðē geaf? Ic ðē  
mū āfierre<sup>3</sup> fram mīnre sēlēne, ðe ic ðē forgeaf; 5  
þonnc bist<sup>4</sup> ðū wādla on woruldlife. For hwon<sup>2</sup> noldest<sup>4</sup> ðū  
geðēncean ðæt ic wille<sup>5</sup> forgielde ðēghwilcum mēnn āne  
gōde dād, ðe for mīnum naman mann gedēd? Mid  
hundtēontigum ic hit him forgielde,<sup>6</sup> swā hit is on  
mīnum godspelle gecweden and gesēd,<sup>6</sup> 'Swā-līwāt-swā'  
gē sēllað ānum of mīnum ðēm lēstum,<sup>8</sup> gē hit simle mē 10  
sēllað,<sup>9</sup> and ic sōw wið<sup>10</sup> ðēm geselle<sup>9</sup> ēcne drēam<sup>11</sup> on  
heofonum.'

<sup>1</sup> From what OE. word is the  
Mod. Eng. *rich* derived (see Skeat,  
*Prin.*, p. 61)? From what OE.  
meaning is the modern significa-  
tion derived?

<sup>2</sup> Note Wulfstan's use of **tō**  
**hwon**, **for hwon**, in the sense  
of *why*. See 88.

<sup>3</sup> See 188.      <sup>4</sup> See 139.

<sup>5</sup> Why should not the preterit  
be used here?

<sup>6</sup> Pleonastic.

<sup>7</sup> What portion of this is lost,  
and how is it replaced, in the  
Mod. Eng. *whatsoever*?

<sup>8</sup> See 66.

<sup>9</sup> Cf. the form of this sentence  
with that on p. 135, l. 14.

<sup>10</sup> = *in return for*. How is this  
to be reconciled with other senses  
of *wið*?

<sup>11</sup> Not *dream*, but *joy*, *bliss*.

Ðū mann, tō hwon eart ðū mē swā ungeðancfull mīnra<sup>1</sup> giefena? Hwæt! ic ðē gescēop and geliffæste, and ƿeghwæt<sup>2</sup> ðæs ðe ðū hæfst<sup>3</sup> ic ðē sealde. Mīn is eall ðæt ðū hæfst, and ðīn nis nān wiht.<sup>4</sup> Ic hit eall ƿifirre fram ðē; ðū leofa<sup>5</sup> būtan mē, gif ðū mæge.<sup>6</sup> Ðē ic hit sealde, tō<sup>7</sup> ðon<sup>8</sup> ðæt<sup>9</sup> ðū hit sceoldest<sup>10</sup> ðearfum dælan. Ic swērie ðurh mē<sup>11</sup> selfne ðæt ic eom se ilca God ðe ðone weligan and ðone hēaman geworhte mid mīnum handum. Ðæt<sup>12</sup> ic wolde, ðæt ðū mīne ðearfan fēdlest,<sup>13</sup> ðonne hīe wāron ðē biddende mīnra<sup>14</sup> gōda,<sup>15</sup> and ðū him simle tīde<sup>16</sup> forwierndest. For hwon noldest ðū hit<sup>9</sup> gedēncean, gif ðū him mildheortnesse on gecyðdest,<sup>17</sup> ðæt ðū ne sceoldest<sup>12</sup> ðæs<sup>18</sup> nān ðīng forlēosan, ðe<sup>14</sup> ðū him dydest, nē mē on ðāre sēlēne ȝabelgan mīnes<sup>15</sup> ȝagnes<sup>15</sup>? Tō hwon ȝnodlest ðū ðē ȝānum ðæt ic inc<sup>16</sup> bām<sup>17</sup> sealde? Tō hwon fēdlest ðū ðē ȝānum of ðām ðe ic inc<sup>16</sup> bām<sup>17</sup> gescēop, tō<sup>18</sup> welan, and tō<sup>18</sup> wiste, and tō<sup>18</sup> feorlīmēre? Tō hwon hēolde<sup>19</sup> ðū hit ðē ȝānum and ðānum bearnum, ðæt mealhte manigum genyhtsumian<sup>20</sup>? Uñicē ðē wīes

<sup>1</sup> See 155.

<sup>10</sup> See 156. *b*.

<sup>2</sup> See 89. *c*.

<sup>3</sup> See 121.

<sup>11</sup> Not to be confounded with

<sup>4</sup> In what two Mod. Eng. words does *wiht* appear? From what O.E. forms are *aught* and *naught* derived?

<sup>12</sup> tide. See 156. *j*.

<sup>5</sup> See 122 and 198.

<sup>13</sup> Optative more regular.

<sup>6</sup> = *canst*, not *mayst* (135).

<sup>14</sup> See 154. *a*.

<sup>7</sup> = *in order that*.

<sup>15</sup> Refers to its antecedent

<sup>8</sup> What has this accusative become in Mod. Eng.?

<sup>16</sup> ȝæs.

<sup>9</sup> Anticipative of the following *nowen-clause*.

<sup>17</sup> Dependent on *sēlēne*.

<sup>18</sup> Note this rare dual (81).

<sup>19</sup> See 79.

<sup>20</sup> = *for, as*.

<sup>21</sup> From what infinitive?

<sup>22</sup> The sense is pluperfect.

þæt ðū hit eall ne meahtest gefaestnian, nē mid inseglum beclýsan. Wēnst ðū þæt hit<sup>1</sup> ðīn sīe þæt sēo eorðe ðē forðbringð? Hēo<sup>2</sup> ðē grēwð,<sup>3</sup> and blēwð,<sup>3</sup> and sād lēt,<sup>4</sup> and andlisan bringð. Ie nū ȝafierre mīne fultum fram ðē; hafa<sup>5</sup> ðū æt<sup>6</sup> ðīnum gewinne þæt ðū mæge, and æt<sup>6</sup> ȝ  
ðīnum geswincee. Ie ðē<sup>7</sup> ætbrēde<sup>8</sup> mīne rēnas,<sup>8</sup> þæt hīe ðīure eorðan<sup>9</sup> ne rīnen.<sup>10</sup> Ie ȝafierre fram ðē mīne mild-heortnesse, and ȝonne bið sōna geceyðed ðīn iermðu, and atiewed.

Gif ðū wēne<sup>11</sup> þæt hit ðīn bōcland<sup>12</sup> sīe þæt ðū on 10 eardlast, and on ȝagne ȝeht<sup>13</sup> geseald, hit ȝonne wāeron<sup>14</sup> mīne wāteru, ðā-ðe on heofonum wāron, ȝonne ic mīne giefe eorðwarum dālde. Gif ðū miht hæbbe,<sup>11</sup> dāl rēnas ofer ðīne eorðan. Gif ðū strang sīe, sēle wāstmas ðīure eorðan. Ie ȝafierle mīne sunnan, and hēo gebierlit; ȝonne 15 forbærnð<sup>15</sup> hēo ealle ðīne aceras, and ȝonne bist<sup>15</sup> ðū dāl-leas<sup>16</sup> mīnes rēnes,<sup>17</sup> and ñē ȝonne bið<sup>15</sup> ðīn eorðe ȝidel and unnyt gōlāt<sup>18</sup> gehwilcees.<sup>19</sup> Mīne ȝearfan libbað be mē; gif ðū inæge,<sup>11</sup> wuna būtan inē. Mīne ȝearfan mē ealne<sup>20</sup> weg<sup>20</sup> habbað, and ic hīe nāfre ne forlāte.”

<sup>1</sup> Anticipative of **þæt**.

<sup>2</sup> Refers to what?

<sup>3</sup> See 109.

<sup>4</sup> See 16ðan.

<sup>5</sup> See 121 and 198.

<sup>6</sup> = *from*; cf. *at one's hands*.

<sup>7</sup> See 164. <sup>8</sup> See 28.

<sup>9</sup> See 161. <sup>10</sup> MS. *rīnað*.

<sup>11</sup> See 196. *d.*

<sup>12</sup> Land held by *bōe* or *charter*, *freehold estate*; distinguished from *folcland*, *communal prop-*

*erty*. The term is explained by the following clause.

<sup>13</sup> See 172. 1.

<sup>14</sup> See 189. 3.

<sup>15</sup> Are these presents or futures?

<sup>16</sup> See 146.

<sup>17</sup> See 155. *a.*

<sup>18</sup> Dependent on *gehwilcees*. See 154. *b.*

<sup>19</sup> Dependent on *ȝidel* and *unnyt*. See 155. *a.*

<sup>20</sup> See 170. Mod. Eng. *always*.

## X.

## ALFRED'S PREFACE TO BOETHIUS.

(Prefixed to his translation.)

Ælfred cyning wæs wealhstōd<sup>1</sup> ðissem bēc, and hie of Bōclædene<sup>2</sup> on Englisc wēnde, swā hē nū is gedōn. Hwīlum hē sētte word be worde, hwīlum andgiet of andgiete, swā-swā hē hit ðā sweotolost and andgiet-  
 5 fullicost gereccean meahte for ðām mislicum and manig-  
 fealdum woruldbisgum ðe hine oft ægðer ge on möde  
 ge on lichaman bisgedon. Ðā bisga<sup>3</sup> ūs sind swiðe  
 earfoðrīme ðe on his dagum on ðā rīcu becōmon ðe hē  
 underfangen hæfde, and ðeah, ðā hē ðās bōc hæfde  
 10 geleoðnod, and of Lædene tō Engliscum spelle gewēnd,  
 ðā geworhte hē hie eft tō lēoðe, swā-swā hē nū gedōn  
 is. And nū bitt<sup>4</sup> and for Godes naman hālsað ǣlcne  
 15 ðāra ðe ðās bōc rādan lyste,<sup>5</sup> ðæt hē for hine gebidde,  
 and him ne wite gif hē<sup>6</sup> hie rihtlicor ongiete ðonne hē<sup>7</sup>  
 meahte; for-ðām-ðe ǣlc mann sceal be his andgietes  
 mæðe, and be his ǣmettan, sprecan ðæt hē spricð, and  
 dōn ðæt-ðæt hē dēð.

<sup>1</sup> Wealh- signifies *foreign* (see *walnut*), and sometimes *servant*, orig. *Celtic*, *Celt* (cf. *Wales*, *Welsh*, *Cornwall*), from *Volcae*, the name of a Celtic tribe (*Cæsar*, *Gallic War*, Bk. VII.).

<sup>2</sup> Perhaps originally in contrast to the Latin spoken in Britain.

<sup>3</sup> See 51. a.

<sup>4</sup> Supply **hē**.

<sup>5</sup> The reader.

<sup>7</sup> Alfred.

## XI.

## A PRAYER OF KING ALFRED.

(From the end of his translation of Boethius.)

Dryhten,<sup>1</sup> ælmihtiga God,<sup>1</sup> Wyrhta and Wealdend ealra gesceafta, ic bidde ðe for ðīnre miclan mildheortnesse, and for ðēre hālgan rōde tācne,<sup>2</sup> and for Sanctæ Marian mægðhāde, and for Sancti Michaeles gehiersumnesse, and for ealra ðīnra hālgena<sup>3</sup> lufan and hiera earnnungum, ðæt ðū mē gewissie<sup>4</sup> bēt ðonne ic āworhle tō ðe; and gewissa mē tō ðīnum willan, and tō mīnre sāwle ðearfe,<sup>5</sup> bēt ðonne ic self cunne<sup>6</sup>; and gestaðela mīn mōd tō ðīnum willan and tō mīnre sāwle ðearfe; and gestranga mē wið ðæs dēofles<sup>7</sup> costnungum; and āfierr fram mē ðā fūlan gālnesse and ālce<sup>8</sup> 10 unrihtwīsnesse; and gesciield mē wið mīnum wiðerwinnum, gesewenlicum and ungesewenlicum; and tāc mē ðīnne willan<sup>9</sup> tō wyrceanne; ðæt ic mæge<sup>8</sup> ðe inweardlice lufian tō-foran eallum ðīngum, mid clānum geðance and mid clānum līchaman. For-ðon-ðe ðū eart mīn Scieppend,<sup>9</sup> and mīn 15 Ālīesend, mīn Fultum, mīn Frōfor, mīn Trēownes, and mīn Tōhopa. Sie ðe lof and wuldor nū and ā ā ā, tō worulde būtan æghwilcum ȳnde. Amen.

<sup>1</sup> See 152.<sup>4</sup> See 194. *b.*<sup>7</sup> Object of **wyrceanne**.<sup>2</sup> Governed by **for**.<sup>5</sup> See 166.<sup>8</sup> See 196. *d.*<sup>3</sup> See 153. *c.*<sup>6</sup> Optative (180).<sup>9</sup> See 150.

## XII.

### APOLLONIUS OF TYRE.

[The Old English version of the *Romance of Apollonius*, from which our extract is taken, belongs, according to Wülker, to the second third of the eleventh century; according to Ebert, to its beginning; and according to Riese, most probably to the tenth. The original story was almost certainly written in Greek, probably in the third century of our era, and by an imitator of Xenophon of Ephesus. This is lost, and is only represented by a Latin version, which may have been made in the same century, and in any case not later than the sixth, by a writer of no great education, who introduced Christian terms and conceptions, added some things, and retrenched others. Over a hundred manuscripts of this Latin version are known, of which twelve are in England. Scarcely any two manuscripts agree, and the discrepancies are often great; still, for convenience, they have been grouped into three main classes. To the third of these, which is not the equal of the other two, the immediate original of our version must have belonged, resembling most nearly a manuscript of the Bodleian Library (Laud H. 30), and, at the next further remove, one of the British Museum (Sloan. 1619).]

The popularity of the romance is attested not only by the number and variety of the Latin manuscripts, but no less by the mediæval and subsequent translations into almost every modern language. Thus, for example, there is in Old French a romance of *Jourduin de Blaie*, the scene being laid in the time of Charlemagne, and the temple of Diana being converted into a nunnery.

An abridgment of the Latin version found its way into the *Gesta Romanorum*, as No. 153 of that collection. In the twelfth century the story was incorporated into the *Pantheon* of Godfrey of Viterbo, whence it was turned into English verse by Gower, in his *Confessio Amantis* (Pauli's edition 3. 284 ff.; Morley's abridgment, in *The Curisbrooke Library*, pp. 410-431). From Gower it was borrowed by Shakespeare, or whoever was the author of the drama which passes under his name, as the groundwork of *Pericles, Prince of Tyre*; the name Pericles being perhaps adapted from the Pyrocles of Sidney's *Arcadia*. The scenes of *Pericles* which may be compared with our extract are the 1st, 2d, 3d, and 5th of Act II., and the 3d of Act V.

The Old English *Apollonius* was edited by Thorpe, in 1834, from MS. S. 18. 201 of Corpus Christi College, Cambridge; and to this edition the student

is referred for the spelling and punctuation of the original. It is only a fragment, breaking off in the midst, and recommencing near the end of the tale, as we have indicated below.

Further information will be found in Rohde, *Der griechische Roman*, Leipzig, 1876; Teuffel, *History of Latin Literature*, § 489; Singer, *Apollonius von Tyrus*, Halle, 1895; Zupitza's article on the OE. version in *Herrig's Archiv* 97. 17-35; Warton, *History of English Poetry* 2. 302-303; and Riese's edition of the Latin, which is the standard (Leipzig, 1871), and costs but a trifle.

Besides the Tudor versions, there is an English translation in Thorpe's edition, and another—of course not adhering closely to our text—in Swan's rendering of the *Gesta Romanorum* (Bohn Library)].

### *The Shipwreck.*

Apollonius<sup>1</sup> hē bæd calle grētan,<sup>2</sup> and on scip āstūh.<sup>3</sup> Mid-ðy-ðe hē ongunnon ðā rōwan,<sup>4</sup> and hē forðweard wēron on hiera weg, ðā wearð ðēre sē smyltnes āwēnd fēringa betweox twām tīdum,<sup>5</sup> and wearð miclu hrēohnes āweah, swā ðæt sēo sē enysede ðā heofonlican tunglu,<sup>6</sup> and ðæt gewealc ðēra yða hwaðerode mid windum. Ðēr-tō-ēacan cōmon ēastnorðerne windas, and se angrīslica sūðwesterna wind him ongēan stōd,<sup>7</sup> and ðæt scip eall

<sup>1</sup> Apollonius, King of Tyre, has fled from the cruelty and treachery of Antiochus, King of Antioch, on a richly freighted vessel, and taken refuge with the citizens of Tarsus. Finding the citizens in extremity, on account of a prevalent famine, he relieves their necessities by liberal gifts, whereupon they erect a statue of him in the market-place. But notwithstanding the gratitude of his beneficiaries, he finds it expedient to leave them, and embarks for

Cyrene, on the African coast. It is at this point that our selection begins.

<sup>2</sup> Observe the ellipsis,—*bade greet them all*—where the subject of the infinitive is to be supplied.

<sup>3</sup> See 28. <sup>4</sup> See 199. b.

<sup>5</sup> Lat. *intra duas horas diei*.

<sup>6</sup> This seems to be a reminiscence of Virgil, *Aeneid* I. 103.

<sup>7</sup> Lat. (verse): *Hinc Notus, hinc Boreus, hinc horridus Africus instat.*

tōbærst on ðisse ęgeslican hrēohnesse. Apollonius<sup>1</sup> gefēran ealle forwurdon<sup>2</sup> tō dēaðe, and Apollonius āna<sup>3</sup> becōm mid sunde tō Pentapolim ðēm Cyreniscan lande, and ðær ūpēode on ðēm strande. Dā stōd hē nacod on ðēm strande, and 5 behēold ðā sē, and cwæð:

“Ealā! ðū sē Neptune! manna berēafiend<sup>2a</sup> and unscēð-ðigra beswicend<sup>3a</sup>! ðu eart wælhrēowra ðonne Antiochus se cyning. For mīnum ȝingum ðū gehēolde ðās wælhrēownesse, ðæt ic ðurh ðē gewurde<sup>4</sup> wēdla<sup>5</sup> and ðearfa, and 10 ðæt se wælhrēowa cyning mē ðy ies<sup>6</sup> fordōn meahete. Hwider mæg ic nū faran? Hwæs<sup>7</sup> mæg ic biddan? Oððe hwā giefð<sup>8</sup> ðēm uncūðan<sup>9</sup> lifes fultum?”

*Apollonius and the Fisherman.*

Mid-ðy-ðe hē ðās ȝing wæs sprecende tō him selfum. 15 ðā færinga geseah hē sumne fiscere<sup>10</sup> gān, tō ðēm hē beseah, and ðus sārlice cwæð<sup>11</sup>: “Gemiltsa mē,<sup>12</sup> ðū ealda mann, sīe<sup>13</sup> ðæt ðū sīe. Gemiltsa mē nacodum forlidenum. Næs<sup>14</sup> nā of earmlicum<sup>15</sup> byrdum<sup>16</sup> geboren; and,

<sup>1</sup> The Latin endings of proper nouns are not always a guide to the case (54). Here we have the genitive.

<sup>2</sup> See *forweorðan*.

<sup>3</sup> See 79.

<sup>2a</sup> See 43. 6.

<sup>4</sup> MS. *gewurðe*.

<sup>5</sup> See 150.

<sup>6</sup> MS. *eaſe*. See 178.

<sup>7</sup> See 156. b.

<sup>8</sup> Zupitza's emendation for MS. *gif*.

<sup>9</sup> See 55 and 181.

<sup>10</sup> See 169.

<sup>11</sup> In the original, he falls at the fisherman's feet, and bursts into tears. What reason may have led to the change?

<sup>12</sup> See 164. g.

<sup>13</sup> See 193. c.

<sup>14</sup> See 189, note.

<sup>15</sup> Lat. *humilibus*.

<sup>16</sup> Plural, where we should expect the singular.

ðæs-ðe<sup>1</sup> ðū geare forwite hwæm ðū gemiltsie,<sup>2</sup> ic eom Apollonius, se Tyrisca<sup>3</sup> ealdormann.<sup>4</sup>

Ðā, sōna swā se fiscere<sup>5</sup> geseah ðæt se geonga mann ac his fōtum læg, hē mid mildheortnesse hine ӯpāhōf, and lædde hine mid him tō his hūse, and ðā ēstas<sup>6</sup> him beforan lēgde ðe hē him tō bēodanīc hæfde. Ðū giet hē wolde, be his mihte, māran ārfæstnesse<sup>7</sup> him gecyðan; tōslat ðā his wæfels on twā, and sealde Apollonie ðone healfan dæl, ðus eweðende: “Ninn ðæt ic ðe tō sēllanne hæbbe, and gā intō ðætre ceastre. Wēn<sup>8</sup> is<sup>9</sup> ðæt ðū gemēte<sup>10</sup> sunne ðæt<sup>11</sup> ðe gemiltsie.<sup>12</sup> Gif ðū ne finde<sup>13</sup> nænne ðe ðe gemiltsian wille, wēnl ðonne hider ongēan, and genyhtsumien<sup>14</sup> unc<sup>15</sup> bēm mīne lȳtlan<sup>16</sup> ēhtha; far ðe<sup>17</sup> on fiscnoð<sup>18</sup> mid mē. Ðeah-hwæðre ic myngie ðe, gif ðū, ful-tumiendum<sup>19</sup> Gode, becymst tō ðīnum ǣrran weorðmynte, ðæt ðū ne forgiete<sup>20</sup> mīnne ðearfendlican gegierelan.”

Ðū cweð Apollonius: “Gif ic ðe<sup>21</sup> ne geðēnce ðonne mē bēt bið,<sup>22</sup> ic wȳsce<sup>23</sup> ðæt ic Ȅft forlidennesse gefare, and ðīnne<sup>24</sup> gelican<sup>25</sup> Ȅft ne gemēte.”

<sup>1</sup> Here = *in order that*. See 157. 1.

<sup>2</sup> See 195.

<sup>3</sup> Proper adjectives in *-isc*, following the Latin, are often used where we employ the genitive. Translate, *of Tyre*.

<sup>4</sup> Lat. *princeps*.      <sup>5</sup> See 143.

<sup>6</sup> Lat. *epulas*.

<sup>7</sup> MS. *fæstnesse*. Lat. *pietati*.

<sup>8</sup> Lat. *forsitan*.      <sup>9</sup> See 194. a.

<sup>9a</sup> Neut. for masc.!    <sup>10</sup> See 195.

<sup>11</sup> See 196. d.

<sup>12</sup> See 193. a.

<sup>13</sup> Note the rare dual (81).

<sup>14</sup> See 55.

<sup>15</sup> See 184. a.

<sup>16</sup> See 172. 1.

<sup>17</sup> See 167. *Gode* is supplied; the Latin has *deo favente*.

<sup>18</sup> See 194. b.      <sup>19</sup> Acc.

<sup>20</sup> Present or future? Could Mod. Eng. *is* be used to translate it?

<sup>21</sup> See 30, and 194. b.

<sup>22</sup> Mod. Eng. still has *thy like*. See 181.

*The Incidents in the Gymnasium.*

Æfter ðisum wordum hē ēode on ðone weg ðe him  
getæht<sup>1</sup> wæs, ðoð-ðæt hē becōm tō ðære ceastre geate, and  
ðær inēode. Mid-ðy-ðe hē ðōhte hwone hē biddan meahte  
līfes fultumes,<sup>2</sup> ðā geseah hē ænne nacodne cnapan geond  
ðā stræte iernan. Sē wæs mid<sup>3</sup> ȣle gesmierwed, and mid  
scietan begyrd, and bær geongra<sup>4</sup> manna<sup>4</sup> plegan<sup>4</sup> on handa,  
tō ðēm bæðstede<sup>5</sup> belimpende.<sup>6</sup> And cleopode<sup>7</sup> micelre  
stefne,<sup>8</sup> and cwæð: “Gehiere,<sup>9</sup> gē ceasterwaran<sup>10</sup>! Gehiere,  
gē ȣlðēodige,<sup>11</sup> frige and ðēowe, æðele and unæðele! Se  
bæðstede is open.”

Ðā-ðā Apollonius ðæt gehierde, hē hine unscrýdde ðām<sup>12</sup>  
healfan sciccelse ðe hē on hæfde, and ēode intō ðām ȣwēale.<sup>13</sup>  
And mid-ðy-ðe hē behēold hiera ȣura<sup>14</sup> gehwilne on hiera  
weorce, hē sōhte his gelīcan,<sup>15</sup> ac hē ne meahte hine ðær  
findan on ðām flocce. Ðā fēringa cōm Arcestrates, ealre  
ðære ðēode<sup>16</sup> cyning,<sup>17</sup> mid micelre mēnige his manna,<sup>18</sup> and  
inēode on ðæt bæð. Ðā ûgan se cyning plegian wið<sup>19</sup> his  
gefērum mid ðoðore.<sup>20</sup> And Apollonius hine<sup>21</sup> gemēngle,<sup>21</sup>

<sup>1</sup> See 187.

and what is its form in that language?

<sup>2</sup> MS. *fultum*. See 159. *b.*

<sup>11</sup> Lat. *peregrini*. See 152.

<sup>3</sup> See 174.

<sup>12</sup> See 162. <sup>13</sup> Lat. *lavacrum*.

<sup>4</sup> Lat. *lusus juvenales*.

<sup>14</sup> See 154. *b.*

<sup>5</sup> Lat. *gymnasium*.

<sup>15</sup> Lat. *purem*, Eng. *peer*.

<sup>6</sup> Modifies *plegan*.

<sup>16</sup> Lat. *regionis*.

<sup>7</sup> See 20.

<sup>17</sup> See 151.

<sup>8</sup> See 160. 1. This word is the

<sup>18</sup> Lat. *famularum*. See 154. *a.*

Chaucerian *steven*.

<sup>19</sup> Why not *mid*?

<sup>9</sup> See 95, note.

<sup>20</sup> This curious word is very

This is a compound word,  
formed of a Latin and an Eng-  
lish element. Which is Latin,

rare in Old English.

<sup>21</sup> Lat. *miscuit se*. See 184. *b.*

swā-swā God wolde, on ðæs cyninges plegan, and, iernende, ðone ðoðor gelæhte,<sup>1</sup> and, mid swiftre hrædnesse geslægene,<sup>2</sup> ongēan gesēnde tō ðām plegiendan cyninge. Eft hē āgēan āsēnde; hē hrædlice slög, swā hē hine<sup>3</sup> næfre feallan ne lēt. Se cyning ðā onenēow ðæs geongan 5 snelnesse,<sup>4</sup> ðæt hē wiste<sup>5</sup> ðæt hē næfde his gelīcan on ðām plegan.<sup>6</sup> Ðā cwæð hē tō his gefērum: "Gāð ēow heonan; ðes cniht, ðæs-ðe mē ӯyncð,<sup>7</sup> is mīn gelīca."

Ðā-ðā Apollonius gehīerde ðæt se cyning hine hērede, hē arn hrædlice, and genēalēcte tō ðām cyninge, and ic mid gelēredre<sup>8</sup> handa<sup>9</sup> hē swang<sup>10</sup> ðone top mid swā micelre swiftnesse ðæt ðām cyninge wæs gēdūlt swilce hē of ielde tō geoguðe gewēnd wāre. And, æfter ðām, on his cynesetle hē hinn<sup>11</sup> geewēnlīce<sup>12</sup> ðēnode<sup>13</sup>; and, ðā-ðā hē ӯtēode of ðām bæðe, hē<sup>14</sup> hine<sup>15</sup> lēdde be ðāre 15 handa, and him<sup>16</sup> ðā siððan ðanan gewēnde, ðæs wegēs<sup>17</sup> ðe hē ēr cōm.

<sup>1</sup> See 114.

<sup>2</sup> Lat. *subtili velocitate percus-sam*. The OE. participle is a little awkward.

<sup>3</sup> The ball.

<sup>4</sup> Lat. *velocitatem*.

<sup>5</sup> See 126. What is the latest English quotation that you can find for this word?

<sup>6</sup> This clause is not very clear. The Latin has: *et quia sciebat se (i.e. Archistrates) in pilis lusu neminem parem habere, ad suos ait, famuli, recedite; hic enim juvenis, etc.*

<sup>7</sup> Lat. *ut suspicor*. See 157. 1

and 164. *l.* What Mod. Eng. word comes from mē ӯyncð?

<sup>8</sup> Lat. *docta*.

<sup>9</sup> See 51. 3.

<sup>10</sup> Here the English departs from the Latin: *ceroma fricavit cum tanta subtilitate, ut de sene jurenem redderet*. *Top* would seem to signify the same as ðoðor.

<sup>11</sup> See 164. *c.*

<sup>12</sup> Lat. *gratissime*.

<sup>13</sup> See 28.

<sup>14</sup> Apollonius.

<sup>15</sup> Archistrates.

<sup>16</sup> See 184. *a.*

<sup>7</sup> See 157.

Ðā cwæð se cyning tō his mannum,<sup>1</sup> siððan Apollonius  
 āgān<sup>2</sup> wæs: “Ic swērie ðurh ðā gemānan hāle<sup>3</sup> ðæt ic  
 mē nāfre bēt ne baðode ðonne ic dyde<sup>4</sup> tō-dæg, nāt ic  
 ðurh<sup>5</sup> hwilces geonges mannes ðēnunge.”<sup>6</sup> Ðā beseah hē  
 hine tō ānum his manna, and cwæð: “Gā, and gewite  
 hwæt<sup>7</sup> se geonga mann sīe, ðe mē tō-dæg swā wel gehiēr-  
 sumode.”

Se mann ðā ēode æfter Apollonio. Mid-ðy-ðe hē geseah  
 ðæt hē<sup>8</sup> wæs mid horgum<sup>9</sup> scicelse bewæfed, ðā wēnde  
 hē ongēan tō ðām cyninge, and cwæð: “Se geonga mann  
 ðe<sup>10</sup> ðū æfter āscodest is forliden<sup>11</sup> mann.<sup>11</sup>” Ðā cwæð se  
 cyning: “Ðurh<sup>12</sup> hwæt<sup>12</sup> wāst<sup>13</sup> ðū ðæt?” Se mann him  
 andswarode, and cwæð: “Ðeah hē hit self forswige,<sup>14</sup> his  
 gegierela hine gesweotolað.” Ðā cwæð se cyning: “Gā  
 hrædlice, and sēge him ðæt<sup>15</sup> ‘se cyning bitt ðē ðæt ðū  
 cume<sup>16</sup> tō his gereorde.’”

*Apollonius at the Feast.*

Ðā Apollonius ðæt gehiēerde, hē ðām gehiērsumode, and  
 ēode forð mid ðām mēnnum, ðō-ðæt hē becōm tō ðās cyninges

<sup>1</sup> Lat. *amicos*.

<sup>2</sup> How is the sense of Mod. Eng. *ago* related to that of this word?

<sup>3</sup> This phrase shows Christian influence.

<sup>4</sup> Note this use of *dōn* to replace a verb of specific meaning.

<sup>5</sup> Governs *ðēnunge*.

<sup>6</sup> See 28.

<sup>7</sup> How does this, as here used, differ in meaning from *hwā*?

<sup>8</sup> Apollonius. <sup>9</sup> Lat. *sordido*.

<sup>10</sup> Governed by *æfter*. See 87. c and 201. 1.

<sup>11</sup> Lat. *naufragus*.

<sup>12</sup> Lat. *unde*.

<sup>13</sup> See 126. <sup>14</sup> See 196. e.

<sup>15</sup> Confusion of two constructions, the direct and the indirect.

<sup>16</sup> Lat. *ut venias*. Translate by the infinitive, as often in such cases.

healle.<sup>1</sup> Ðā ēode se mann in beforan tō ðām cyninge, and cwæð: "Se forlidena<sup>2</sup> mann is cumen, ðe ðū æfter sēndest<sup>3</sup>; ac hē ne mæg for sceame ingān būtan scrūde." Ðā hēt se cyning hine sōna gescrýdan mid weorðfullum<sup>4</sup> scrūde, and hēt hine ingān tō ðām gereorde. 5

Ðā ēode Apollonius in, and gesæt, ðær him getēht<sup>5</sup> wæs, ongēan ðone cyning. Ðā<sup>6</sup> wearð ðā seo ðēnung<sup>7</sup> ingeboren, and, æfter ðām, cynelic<sup>8</sup> gebēorscipe.<sup>9</sup> And Apollonius nān ðing ne æt, ðeah-ðe ealle ðōre mēnn ēton and bliðe wēron. Ac hē behēold ðæt gold, and ðæt seolfor, and ðā dēorwurðan<sup>10</sup> rēaf, and ðā bēolas, and ðā cynelican ðēnunga.<sup>11</sup> Ðā-ðā hē ðis eall mid sūrnesse<sup>12</sup> behēold, ðā sæt sum eald and sum<sup>13</sup> æfestig ealdormann be ðām cyninge. Mid-ðy-ðe hē geseah ðæt Apollonius swā sūrlīce sæt, and eall ðing behēold, and nān ðing ne 15 æt, ðā cwæð hē tō ðām cyninge: "Ðū<sup>14</sup> gōda cyning, efne, ðes mann ðe<sup>14</sup> ðū swā wel wið gedēst, hē is swiðe æfestfull for ðīnum gōde." Ðā cwæð se cyning: "Ðē<sup>15</sup> misþyncð; sōðlice ðes geonga mann ne æfestað on nānum ðīngum ðe hē hēr gesiehð, ac hē cȳð<sup>16</sup> ðæt hæfð<sup>17</sup> fela 20

<sup>1</sup> Lat. *ad regem*.

<sup>8</sup> Lat. *cena regalis*.

<sup>2</sup> See 55.

<sup>9</sup> See 146.

<sup>3</sup> Is this present or preterit (118)?

<sup>10</sup> Lat. *ministeria*.

<sup>4</sup> Lat. *dignis*.

<sup>11</sup> Lat. *dolore*.

<sup>5</sup> See 187.

<sup>12</sup> Note the curious repetition of *sum*. The Latin has *senex invidus*.

<sup>6</sup> It has been suggested that the account of this feast may have been imitated from that in *Odys.* 4. 71 ff.

<sup>13</sup> Lat. *bone rex*. See 152.

<sup>7</sup> Lat. *gustatio*, a sort of first course.

<sup>14</sup> Governed by *wið*.

<sup>15</sup> See 164. *l.*

<sup>16</sup> Lat. *testatur*.

<sup>17</sup> See 189, note.

forloren.<sup>1</sup>" Ða beseah Arcestrates se cyning bliðum<sup>2</sup> andwlitan<sup>3</sup> tō Apollonio, and cwæð: "Ðū geonga mann, bēo<sup>3</sup> bliðe<sup>3</sup> mid ūs, and gehyht<sup>4</sup> on God, ðæt ðū mōte self tō ðæm sēlran becuman."

*Entry of the Princess.*

5 Mid-ðy-ðe se cyning ðās word gecwæð, ðā fēringa ðær ẽode in ðæs cyninges geong dohtor,<sup>5</sup> and cyste liere fæder and ðā ymbsittendan.<sup>6</sup> Ðā<sup>7</sup> hēo becōm tō Apollonio, ðā gewēnde hēo ongēan tō liere fæder, and cwæð: "Ðū gōda cyning, and mīn se<sup>8</sup> lēofesta<sup>9</sup> fæder, hwæt<sup>10</sup> is ðes geonga mann, ðe ongēan ðē on swā weorðlicum setle sitt, mid sārlicum<sup>11</sup> andwlitan; nāt<sup>12</sup> ic hwæt hē besorgað.<sup>13</sup>" Ðā cwæð se cyning: "Lēofe<sup>14</sup> dohtor, ðes geonga mann is forliden; and hē gecwēmde mē manna bētst<sup>15</sup> on ðæm plegan. For-ðām ic hine gelaðode tō 15 ðisum ȳrum gebēorscipe. Nāt ic hwæt hē is, nē hwanan hē is; ac gif ðū wille witan hwæt hē sīe, āsca hine, for-ðām ðē<sup>16</sup> gedafenað<sup>17</sup> ðæt ðū wite.<sup>18</sup>"

Ðā ẽode ðæt mēden tō Apollonio, and mid forwand-iendre<sup>19</sup> spræce cwæð: "Dēah ðū stille<sup>20</sup> sīe and unrōt,

<sup>1</sup> See *forlēasan*, and 37.

<sup>9</sup> Lat. *optime*. <sup>10</sup> Lat. *quis*.

<sup>2</sup> Lat. *hilarī vultu*. See 174.

<sup>11</sup> Lat. *flebili*. <sup>12</sup> See 126.

<sup>3</sup> Lat. *epulare*.

<sup>13</sup> Lat. *dolet*.

<sup>4</sup> Lat. *spera*. See 197.

<sup>14</sup> See 55. Lat. *dulcis*.

<sup>5</sup> What state and period of civilization is indicated by the presence of the girl at the banquet?

<sup>15</sup> See 66 and 154. *d.* Nom.,

<sup>6</sup> See 181.

<sup>7</sup> See 202. *d.*

belonging to hē.

<sup>16</sup> See 164. *k.*

<sup>17</sup> Lat. *decet*.

<sup>8</sup> Redundant, according to our conceptions. See 152.

<sup>18</sup> See 194. *a.*

<sup>19</sup> Lat. *verecundo*.

<sup>20</sup> See 59.

ðeah<sup>1</sup> ic ðīne æðelborennesse<sup>2</sup> on ðē gesēo. Nū<sup>3</sup> ðonne,<sup>4</sup> gif ðē<sup>4</sup> tō hēfig ne ðyncē,<sup>5</sup> sēge mē ðinne naman, and ðīn gelimp<sup>6</sup> ārēce mē.” Ðā ewæð Apollonius: “Gif ðū for nīede<sup>7</sup> āscast æfter mīnum naman, ic sēge ðē, Ic hine forlēas on sā. Gif ðū wilt mīne æðelborennesse witan, wite ðū ðæt ic hīe forlēt on Tharsum.<sup>8</sup>” Ðæt mæden ewæð: “Sēge mē gewislicor,<sup>9</sup> ðæt ic hit mæge understandan.” Apollonius ðā sōðlice hiere āreahte<sup>10</sup> eall<sup>11</sup> his gelimp, and æt ðære spræcce<sup>12</sup> Ȝende him<sup>13</sup> fēollon tēaras of ðēm ēaugum.

Mid-ðy-ðe se cyning ðæt geseah, hē bewēnde hine ðā tō ðære dehter,<sup>14</sup> and ewæð: “Lēofe dolitor, ðū gesyn-godest, mid-ðy-ðe<sup>15</sup> ðū woldest witan his naman and his gelimp. Ðū hæfst nū geednīwod his eald sār,<sup>16</sup> ac ic bidde ðē ðæt ðū giefe him swā-hwæt-swā ðū wille. Ðā-ðā ðæt mæden gehirerde ðæt hiere wæs Ȝaliefed fram hiere fæder<sup>17</sup> ðæt<sup>18</sup> hēo ēr hiere<sup>19</sup> self<sup>20</sup> gedōn wolde, ðā ewæð hēo tō Apollonio: “Apolloni, sōðlice ðū eart Ȝure<sup>21</sup>;

<sup>1</sup> Second correlative = Lat. *tamen*. Translate *yet*, or omit (201. e).

<sup>2</sup> Lat. *nobilitatem*.

<sup>3</sup> Are these notes of time? The Latin has nothing similar.

<sup>4</sup> See 164. *l.* <sup>5</sup> See 196. *d.*

<sup>6</sup> Lat. *casus tuos*. Observe the general resemblance to the story of Dido, in the *Aeneid*.

<sup>7</sup> MS. *neode*. Lat. *necessitatis*.

<sup>8</sup> See p. 165, n. 1.

<sup>9</sup> Lat. *apertius*.

<sup>10</sup> See 114.

<sup>11</sup> Plural.

<sup>12</sup> See 153. *i.*

<sup>13</sup> See 161. 2.

<sup>14</sup> See 52. 2.

<sup>15</sup> Lat. *dum*.

<sup>16</sup> Lat. *veteres ei renovasti dolores*, a reminiscence of the Virgilian (*Aen.* II. 3) *jubes renovare dolorem*.

<sup>17</sup> See 43. 8. <sup>18</sup> = *what*.

<sup>19</sup> Lat. *ipsa*.

<sup>20</sup> Note this predicate use of *Ȝure*, = Lat. *noster es* (cf. *Aen.* II. 149).

forlēt ðīne murenunge<sup>1</sup>; and, nū<sup>2</sup> ic mīnes fæder<sup>3</sup> lēafe hæbbe, ic gedō<sup>4</sup> ðē weligne.” Apollonius hiere ðæs ðancode,<sup>5</sup> and se cyning blissode on his dohtor welwillendnessc,<sup>6</sup> and hiere tō cwæð: “Lēofe dohtor, hāt fēccean 5 ðīne hearpan,<sup>7</sup> and gecīeg ðē tō ðīnum frīend,<sup>8</sup> and āfiersa fram ðām geongan his sārnesse.”

*A Lesson in Music.*

Ðā ēode hēo ût,<sup>9</sup> and hēt fēccean hiere hearpan. And sōna swā hēo hearpiān ongann, hēo mid wynsumum sange gemēngde ðāre hearpan swēg. Ðā ongumnon ealle ðā 10 mēnn hie hērian on hiere swēgeræfte; and Apollonius āna<sup>10</sup> swigode. Ðā cwæð se cyning: “Apolloni, nū ðū dēst<sup>11</sup> yfele, for-ðām-ðe ealle mēnn hēriað mīne dolitor on hiere swēgeræfte,<sup>12</sup> and ðū āna hīe, swīgende,<sup>12a</sup> tēlst.<sup>13</sup>” Apollonius cwæð: “Ealā, ðū’ gōda cyning, gif ðū mē 15 gelīefst,<sup>14</sup> ic sēge ðæt ic ongiete ðæt sōðlice ðīn dohtor gefēoll<sup>15</sup> on swēgeræft, ac hēo næfð hīne nā wel geleornod; ac hāt mē<sup>16</sup> nū sēllan ðā hearpan, ðonne wāst<sup>17</sup> ðū nū ðæt ðū glet nāst.<sup>17</sup>” Arcestrates se cyning cwæð: “Apolloni,

<sup>1</sup> Lat. *mærorem*.

of course it does not translate these words.

<sup>2</sup> Now, or *since?*

<sup>9</sup> Not in the Latin.

<sup>3</sup> See 43. 8.

<sup>10</sup> See 79. <sup>11</sup> See 140.

173.

<sup>4</sup> Future sense, *will make*. See

<sup>12</sup> Lat. *arte musica*.

<sup>5</sup> See 159. a.

<sup>12a</sup> For *swigiente*.

<sup>6</sup> Lat. *benignitate*.

<sup>13</sup> Lat. *vituperas*.

<sup>7</sup> Lat. *lyram*.

<sup>14</sup> See 196. d.

<sup>8</sup> This clause is not altogether clear. It seems to stand for the Lat. *exhilara convivium*, though

<sup>15</sup> Lat. *incidit*. Translate, *has chanced*.

<sup>16</sup> See 164. a.

<sup>17</sup> See 126.

ie oncnāwe sōðlice ðæt ðū eart<sup>1</sup> on eallum ðingum wel gelærēd."

Ðā hēt se cyning sēllan Apollonie ðā hearpan. Apollonius ðā ûtēode, and hine scrýdde, and settē ænne cynehelm upon his hēafod, and nōm ðā hearpan on his hand, and inēode, and swā stōl ðæt se cyning and ealle ðā ymbsittendan wēndon ðæt hē nēre Apollonius, ac ðæt hē wēre Apollines,<sup>2</sup> ðāra hæðenra god. Ðā wearð stilnes and swīge<sup>3</sup> geworden innan ðāre healle. And Apollonius his hearpenægl genōm, and hē ðā hearpestrēngas mid cræfte āstyrian ongan, and ðāre hearpan swēg mid wynsumum sange gemēngde.<sup>4</sup> And se cyning self, and ealle ðe ðār andwearde wāron, micelre stefne cleopeton and hine hēredon. Æfter ðisum forlēt<sup>5</sup> Apollonius ðā hearpan, and<sup>6</sup> plegode, and fela fægerra ðinga<sup>7</sup> ðār forðtēah,<sup>8</sup> ðe ðām folce ungecnāwen wās and ungewunelic. And him<sup>9</sup> eallum ðearle līcde ǣlc ðāra ðinga<sup>10</sup> ðe hē forðtēah.

Sōðlice, mid-ðy-ðe ðās cyninges dohtor geseah ðæt Apollonius on eallum gōdum cræftum swā wel wās getogen,<sup>11</sup> ðā gefēoll hiere mōd on his lufe. Ðā, æfter ðās bēorscipes geendunge, cwæð ðæt māden tō ðām cyminge: "Lēofa<sup>12</sup>

<sup>1</sup> See 194, note.

<sup>2</sup> Apollo.

<sup>3</sup> We are reminded of *AEn.* II. *Conticuere omnes.*

<sup>4</sup> To this sentence there corresponds in the Latin: —

arripuit plectrum, animumque accommodat arti;  
cum chordis miscetur vox cantu modulata.

<sup>5</sup> Lat. *deponens.*

<sup>6</sup> The rest of this sentence paraphrases: *induit statum comicum et inauditas actiones expressit, deinde tragicum.*

<sup>7</sup> See 154. *a, b.*

<sup>8</sup> Lat. *expressit.*

<sup>9</sup> See 164. *k.*

<sup>10</sup> See *getēon*. What relation has *getēon* to Mod. Eng. *wanton*?

<sup>11</sup> See 55.

fæder, ðū liefdest mē, lȳtle<sup>1</sup> ȳr,<sup>1</sup> ȳæt<sup>2</sup> ic<sup>2</sup> möste<sup>2</sup> giefan  
 Apollonio swā-hwæt-swā ic wolde of ðīnum goldhordē.”  
 Arcestrates se cyning cwæð tō hiere: “Gief him swā-  
 hwæt-swā ðū wille.”<sup>3</sup> Hēo ȳā swiðe blīðe ȳtēode,<sup>4</sup> and  
 5 cwæð: “Lārēow<sup>5</sup> Apolloni, ic giefe ȳē, be mīnes fieder  
 lēafe, twā hund pundā<sup>6</sup> goldes,<sup>7</sup> and fēower hund pundā<sup>6</sup>  
 gewihte<sup>8</sup> seolfres,<sup>7</sup> and ȳone māstan dāl dēorwurðes<sup>9</sup>  
 rēafes, and twēntig ȳēowa<sup>10</sup> manna.<sup>10</sup>” And hēo ȳā ȳus  
 10 cwæð tō ȳēm ȳēowum mannum: “Berað ȳās ȳing mid  
 ȳōw, ȳe ic behēt Apollonio mīnum lārēowe, and lēcgead  
 innan būre<sup>11</sup> beforan mīnum frēondum.” Dis wearð ȳā  
 ȳus gedōn, æfter ȳēre cwēne hāse<sup>12</sup>; and ealle ȳā mēnn  
 hiere giefa hēredon ȳe<sup>13</sup> hīe gesāwon. ȳā sōðlice geend-  
 15 oode se gebēorscipe, and ȳā mēnn ealle ȳārison,<sup>14</sup> and  
 grētton ȳone cyning and ȳā cwēne, and bādon hīe  
 gesunde bēon,<sup>15</sup> and hām gewēnlon. Ēac swilce Apol-  
 lonius cwæð: “Dū gōda cyning, and earmra<sup>16</sup> gemiltsiend,  
 and ȳū cwēn, lāre<sup>16</sup> lufiend, bēon gē gesunde.”<sup>17</sup> Hē  
 20 beseah ēac tō ȳēm ȳēowum mannum, ȳe ȳæt mēden him  
 forgiefen hæfle,<sup>18</sup> and him cwæð tō: “Nimað ȳās ȳing mid

<sup>1</sup> Lat. *paulo ante*. See 178.

<sup>11</sup> Lat. *triclinio*.

<sup>2</sup> Translate by the infinitive sign, *to*. The OE. follows the Latin.

<sup>12</sup> See the derivation of Mod. Eng. *behest*.

<sup>3</sup> See 197.

<sup>13</sup> Refers to *mēnn*.

<sup>4</sup> Not in Latin.

<sup>14</sup> So in *Bēorwulf* (658-655): “Werod eall ȳās; grētē þā . . .  
 guma ȳārner, . . . and him hāl  
 ȳbēad.”

<sup>5</sup> Lat. *magister*.

<sup>15</sup> Lat. *vale dicentes*.

<sup>6</sup> See 154. *c.*

<sup>16</sup> See 153. *d.*

<sup>7</sup> See 153. *f.*

<sup>17</sup> Lat. *valete*.

<sup>8</sup> See 174.

<sup>18</sup> See 188.

<sup>9</sup> MS. *deorwurðan*.

ēow, ðe mē seo cwēn forgeaf, and gān<sup>1</sup> wē sēcean ūre  
giesthūs, ðæt wē mægen ūs<sup>2</sup> gerēstan.”

*Apollonius as Teacher.*

Ðā ȣdrēl ðæt māden ðæt hēo nāfre ȣft Apollonium  
ne gesāwe swā<sup>3</sup> hraðe swā hēo wolde; and ȣode ðā tō  
liere fæder, and cwæð: “Ðū gōda cyning, līead ȣē wel 5  
ðæt Apollonius, ðe ðurh ūs tō-dæg gegōslod<sup>4</sup> is, ȣus  
heonan fare,<sup>5</sup> and eumen yfele mēnn and berēafien  
hine?” Se cyning cwæð: “Wel ȣū ewāde. Hāt hine<sup>6</sup>  
findan hwār hē hine māge weorðlicost<sup>7</sup> gerēstan.” Ðā  
dyde ðæt māden swā liere beboden<sup>8</sup> wæs; and Apol- 10  
lonius onfēng ðāre wununge ðe him betāht wæs, and  
ðār inēode, Gode<sup>9</sup> ðanciende, ðe him ne forwiernde<sup>10</sup>  
cynelices weorðscipes and frōfre. Ac ðæt māden hæfde  
unstille<sup>11</sup> niht, mid ðāre lufe onēled ðāra worda<sup>12</sup> and  
sanga ðe hē gehierde æt Apollonie. And nā lēng<sup>13</sup> hēo 15  
ne gebād ȣonne hit dæg wæs, ac ȣode sōna swā hit  
lēoht wæs, and gesæt beforan liere fæder<sup>14</sup> bēdde. Ðū  
cwæð se cyning: “Lēofe dohtor, for hwȏ<sup>15</sup> eart<sup>16</sup> ȣū ȣus  
āerwacol?” Ðæt māden cwæð: “Mē ȣweahton ȣū ge- 20  
cneordnessa<sup>17</sup> ðe ic giestran-dæg<sup>18</sup> gehierde. Nū bidde ic

<sup>1</sup> See 193. a.

<sup>10</sup> See 159. a.

<sup>2</sup> See 184. b.

<sup>11</sup> Lat. *inquietam.*

<sup>3</sup> Swā . . . wolde not in Latin.

<sup>12</sup> Dependent on *lufe*.

<sup>4</sup> Lat. *ditatus.*

<sup>13</sup> See 77. <sup>14</sup> See 43. 8.

<sup>5</sup> See 194. a.

<sup>15</sup> See 175. <sup>16</sup> See 138.

<sup>6</sup> MS. *him.*

<sup>17</sup> Lat. *stulia.* Translate, *ac-  
complishments.*

<sup>7</sup> See 76.

<sup>18</sup> Lat. *hesterna.* Is *giestran*  
related to the Latin word?

<sup>8</sup> See 187.

<sup>9</sup> See 184. m.

fæder, þū liefdest mē, lytle<sup>1</sup> ǣr,<sup>2</sup> ðæt<sup>3</sup> ic<sup>2</sup> mōste<sup>2</sup> giefan  
 Apollonio swā-hwæt-swā ic wolde of ðīnum goldhorde.”  
 Arcestrates se cyning cwæð tō hiere: “Gief him swā-  
 hwæt-swā þū wille.”<sup>3</sup> Hēo ðā swīðe bliðe ȳtēode,<sup>4</sup> and  
 5 cwæð: “Lārēow<sup>5</sup> Apolloni, ic giefe ȳsē, be mīnes fæder  
 lēafe, twā hund pund<sup>6</sup> goldes,<sup>7</sup> and sēower hund pund<sup>6</sup>  
 gewihte<sup>8</sup> scolfres,<sup>9</sup> and ȳone māstan dāl dēorwurðes<sup>9</sup>  
 rēafes, and twēntig ȳēowa<sup>10</sup> manna.<sup>10</sup>” And hēo ðā ȳus  
 10 cwæð tō ȳēum ȳēowum mannum: “Berað ȳās ȳing mid  
 ȳōw, ȳe ic behēt Apollonio mīnum lārēowe, and lēgeað  
 innan būre<sup>11</sup> beforan mīnum frēondum.” Dis wearð ȳā  
 ȳus gedōn, æfter ȳēre cwēne hāse<sup>12</sup>; and ealle ȳā mēnn  
 hiere gicfa hēredon ȳe<sup>13</sup> hīe gesāwon. ȳā sōðlice geend-  
 ole se gebēorſcipe, and ȳā mēnn ealle ȳārison,<sup>14</sup> and  
 15 grētton ȳone cyning and ȳā cwēne, and bādon hīe  
 gesunde bēon,<sup>15</sup> and hām gewēndon. Ēac swilce Apol-  
 lonius cwæð: “Dū gōla cyning, and earmra<sup>16</sup> gemiltsiend,  
 and ȳū cwēn, lāre<sup>16</sup> lufiend, bēon gē gesunde.”<sup>17</sup> Hē  
 beseah ēac tō ȳēum ȳēowum mannum, ȳe ȳæt māden him  
 20 forgiesen hæfde,<sup>18</sup> and him cwæð tō: “Nimað ȳās ȳing mid

<sup>1</sup> Lat. *paulo ante*. See 178.

<sup>11</sup> Lat. *triclinio*.

<sup>2</sup> Translate by the infinitive sign, *to*. The OE. follows the Latin.

<sup>12</sup> See the derivation of Mod. Eng. *behest*.

<sup>3</sup> See 197.

<sup>13</sup> Refers to *mēnn*.

<sup>4</sup> Not in Latin.

<sup>14</sup> So in *Bēowulf* (658-655): “Werod eall ȳāris; grētte þā . . .  
 guna ȳārnerne, . . . and him hāl  
 ȳābad.”

<sup>5</sup> Lat. *magister*.

<sup>15</sup> Lat. *vale dicentes*.

<sup>6</sup> See 154. c.

<sup>16</sup> See 153. d.

<sup>7</sup> See 153. f.

<sup>17</sup> Lat. *valete*.

<sup>8</sup> See 174.

<sup>18</sup> See 188.

<sup>9</sup> MS. *deorwurðan*.

<sup>10</sup> Lat. *servos*.

ēow, ðe mē sēo cwēn forgeaf, and gān<sup>1</sup> wē sēcean ūre  
giesthūs, ðæt wē mægen ūs<sup>2</sup> gerēstan.”

*Apollonius as Teacher.*

Ðā ædrēl ðæt māden ðæt hēo nāfre ęft Apollonium  
ne gesāwe swā<sup>3</sup> hraðe swā hēo wolde; and ęode ðā tō  
hiere fæder, and cwæð: “Ðū gōda eyning, līcað ðē wel 5  
ðæt Apollonius, ðe ðurh ūs tō-dæg gegōlod<sup>4</sup> is, ðus  
heonan fare,<sup>5</sup> and cumen yfele mēnn and berēafien  
hine?” Se cyning cwæð: “Wel ðū cwāðe. Hāt hine<sup>6</sup>  
findan hwār hē hine māge weorðlicost<sup>7</sup> gerēstan.” Ðā  
dyde ðæt māden swā hiere beboden<sup>8</sup> wæs; and Apol- 10  
lonius onfēng ðāre wununge ðe him betēht wæs, and  
ðār inēode, Gode<sup>9</sup> ðanciende, ðe him ne forwiernde<sup>10</sup>  
eynelices weorðscipes and frōfre. Ac ðæt māden hæfde  
unstille<sup>11</sup> niht, mid ðāre lufe onēled ðāra worda<sup>12</sup> and 15  
sanga ðe hēo gehierde æt Apollonie. And nā leng<sup>13</sup> hēo  
ne gebād ȝonne hit dæg wæs, ac ęode sōna swā hit  
lēoht wæs, and gesæt beforan hiere fæder<sup>14</sup> hēdde. Ðā  
cwæð se cyning: “Lēofe dohtor, for hwȳ<sup>15</sup> eart<sup>16</sup> ðū ðus  
āerwacol?” Ðæt māden cwæð: “Mē ȝwealiton ðā ge- 20  
cneordnessa<sup>17</sup> ðe ic giestran-dæg<sup>18</sup> gehierde. Nū bidde ic

<sup>1</sup> See 193. a.

<sup>10</sup> See 159. a.

<sup>2</sup> See 184. b.

<sup>11</sup> Lat. *inquietam.*

<sup>3</sup> Swā . . . wolde not in Latin.

<sup>12</sup> Dependent on *lufe.*

<sup>4</sup> Lat. *ditatus.*

<sup>13</sup> See 77. <sup>14</sup> See 43. 8.

<sup>5</sup> See 194. a.

<sup>15</sup> See 175. <sup>16</sup> See 138.

<sup>6</sup> MS. *him.*

<sup>17</sup> Lat. *stulia.* Translate, *ac-  
complishments.*

<sup>7</sup> See 76.

<sup>18</sup> Lat. *hesterna.* Is *giestran*  
related to the Latin word?

<sup>8</sup> See 187.

<sup>9</sup> See 164. m.

ðē, for-ðām,<sup>1</sup> ðæt ðū befæste<sup>2</sup> mē ūrum cuman,<sup>3</sup> Apollonie, tō<sup>4</sup> lāre.<sup>4</sup>" Ðā wearð se cyning ðearle geblissod, and hēt fēccean Apollonium, and him tō cwað: "Mīn dohtor giernð ðæt hēo mōte leornian aet ðē ðā gesēligan lāre ðe ðū canst<sup>5</sup>; and, gif ðu wilt ðisum ðingum<sup>6</sup> gehiersum bēon, ic swērie ðē, ðurh mīnes rīces mægenu,<sup>7</sup> ðæt swā-hwæt-swā ðū on sē forlure, ic ðē ðæt on lande gestaðelie.<sup>8</sup>" Ðā-ðū Apollonius ðæt gehierde, hē onfēng ðēm<sup>9</sup> mēden tō lāre, and hiere tēhte swā wel swā hē self geleornode.<sup>10</sup>

*The Three Suitors.*

Hit gelamp ðā æfter ðisum, binnan fēawum tīdum,<sup>11</sup> ðæt Arcestrates se cyning hēold Apollonius hand on handa; and ēodon swā ût on ðāre ceastre strāte. Ðā, aet nīehstan, cōmon ðār gān<sup>12</sup> ongēan hīe ðrīe gelærde<sup>13</sup> weras and æðelborene, ðā lange ēr gierndon<sup>14</sup> ðās cyninges dohtor. Hīe ðā ealle ðrīe tōgædere ānre stefne<sup>15</sup> grētton ðone cyning. Ðā smercode<sup>16</sup> se cyning, and him tō beseah,

<sup>1</sup> Lat. *itaque*.

<sup>7</sup> Lat. *vires*.

<sup>2</sup> Lat. *tradas*.

<sup>8</sup> Lat. *restituam*.

<sup>3</sup> Lat. *hospiti*.

<sup>9</sup> See 164. *j.*

<sup>4</sup> Lat. *studiorum percipiendorum gratiā*.

<sup>10</sup> Here follows, in the Latin, an account of how the girl feigned illness, on account of her love for Apollonius.

<sup>5</sup> Cf. Chaucer, *Miller's Tale* 18: "I can a noble tale." This sense occurs as late as the middle of the 17th century; Lovelace has: "Yet can I music too." So Jonson, *Magnetic Lady* 1.1: "She could the Bible in the holy tongue."

<sup>11</sup> Lat. *post paucos dies*.

<sup>6</sup> Lat. *desiderio natæ meæ*. See 165.

<sup>12</sup> See 199. 1.

<sup>13</sup> Lat. *scholastici*.

<sup>14</sup> Lat. *in matrimonium petite runt*. Pluperfect (188).

<sup>15</sup> See 160. 1.

<sup>16</sup> Lat. *subridens*.

and ðus cwæð: "Hwæt is ðæt, ðæt gē mē ānre stefne grētton?" Ðā andswarode hiera ān, and cwæð: "Wē bædon gefyrn ðīnre dolitor; and ðū ūs oft hrædlice mid' ȣlcunge<sup>1</sup> geswēnctest.<sup>1</sup> For-ðām wē cōmon hidre tō-dæg 5 ȣus tōgædere. Wē sindon ȣīne ceastergewaran, of æðelum gebyrðum<sup>2</sup> geborene; nū biddle wē ðē ðæt ðū gecēose ȣē<sup>3</sup> ānne of ūs ȣrīm, hwilcne ðū wille ȣē<sup>4</sup> tō<sup>4</sup> ȣōdume habban." 10 Ðā cwæð se cyning: "Nabbe gē nā gōdne<sup>5</sup> tīman ȣredod.<sup>6</sup> Mīn dohtor is nū swīðe bisig ymb hiere leormunga.<sup>7</sup> Ae, ȣy-læs-ȣe<sup>8</sup> ic ēow ā lēng slacie,<sup>9</sup> ȣwritāð ēowre naman on 15 gewrite, and hiere morgengiefie<sup>10</sup>; ȣonne ȣsēndle ic ȣā gewritu mīnre dēhter, ȣæt hēo self gecēose hwilcne ēower<sup>11</sup> hēo wille." Ðā dydon ȣā enihtas swū; and se cyning nōm<sup>12</sup> ȣā gewritu, and geinsegloðe hīe mid his hringe, and sealde Apollonio, ȣus cweðende: "Nim nū, 20 ȣärēow Apolloni, swā hit ȣē ne mislīcie,<sup>13</sup> and bring ȣīnum lēringmēdene.<sup>14</sup>" Ðā nōm Apollonius ȣā gewritu, and ēode tō ȣāre cynelican healle.<sup>15</sup>

<sup>1</sup> Lat. *differendo crucias.*

after marriage, according to Teutonic usage. Cf. Mod. Ger. *Morgengabe.*

<sup>2</sup> Lat. *natalibus.*

<sup>11</sup> MS. *eowerne.*

<sup>3</sup> See 161.

<sup>12</sup> See 105.

<sup>4</sup> Cf. Mod. Eng. 'take to wife.'

<sup>13</sup> Lat. *sine contumelia tua*; an apology for sending Apollonius on an errand. See 196. c.

<sup>5</sup> Lat. *apto.*

<sup>14</sup> Lat. *discipulæ.*

<sup>6</sup> MS. *aredodne.*

<sup>15</sup> Lat. *domum.* The Latin adds *introivit cubiculum.*

<sup>7</sup> Lat. *studiorum.*

<sup>8</sup> Lat. *ne.*

<sup>9</sup> Lat. *videar . . . differre.*

<sup>10</sup> Lat. *dotis quantitatem.* The present given on the *morning*

*The Princess Chooses.*

Mid-ðām-ðe ðæt māden geseali Apollonium, ðā cwaed hēo: “Lārēow, hwȳ gr̄est ðū āna<sup>1</sup>? ” Apollonius cwaed: “Hlāfdige<sup>2</sup>—næs ḡiet yfel wif<sup>3</sup>—nim ðās gewritu, ðe ðīn fr̄eder ðe sende,<sup>4</sup> and r̄ēd.” Ðæt māden nōm, and 5 r̄ēdde ðāera ðrēora enihta naman; ac hēo ne funde<sup>5</sup> nā ðone naman ðāeron ðe hēo wolde. Ðā hēo ðā gewritu oferrād hæfde, ðū beseah hēo tō Apollonio, and cwaed: “Lārēow, ne ofðyncð<sup>6</sup> hit ðe gif ic ðus wer gecēose?” Apollonius cwaed: “Nā; ac ic blissie swiðor<sup>7</sup> ðæt ðū 10 meaht, ðurh ðā lāre ðe ðū æt mē underfēnge, ðe self on gewrite gecyðan hwilcne hiera ðū wille.<sup>8</sup> Mīn willa is ðæt ðū ðe wer gecēose ðār ðū self wille.<sup>9</sup> ” Ðæt māden cwaed: “Ealā lārēow, gif ðū mē lufodest, ðū hit besorgodest.<sup>10</sup> ” Æfter ðisum wordum hēo mid mōdes<sup>11</sup> āmrād-15 nesse<sup>12</sup> āwrāt ðār gewrit, and ðæt geinseglode, and sealde Apollonio. Apollonius hit ðā ñt bær on ðā strāte,<sup>13</sup> and sealde ðām eyninge. Ðæt gewrit wæs ðus gewritten: “Ðū gōda cyning, and mīn se lēofesta fæder,

<sup>1</sup> The OE. is not clear. The Latin has: *Quid est quod singularis cubiculum introisti?*

<sup>2</sup> Lat. *domina*. How is *hlāfdige* related in meaning to *hlāford*?

<sup>3</sup> Not clear either in the Latin or the English. Some MSS. have, *nondum mulier et mala*; one has, *non unquam mulier fuit mala*.

<sup>4</sup> Translate, *has sent*. See 188.

<sup>5</sup> See 104.

<sup>6</sup> Lat. *dolet*.

<sup>7</sup> Translate, *rather*. See 76.

<sup>8</sup> She has evidently learned from him how to write, according to the English. The Latin has: *Immo gratulor quod abundantia studiorum percepta me volente nubis.*

<sup>9</sup> See 196. c.

<sup>10</sup> Lat. *doleres*. Indicative, where the optative might be expected.

<sup>11</sup> Lat. *amoris audacia*.

<sup>12</sup> Lat. *forum*, as above, p. 178, l. 13.

nū ðīn mildheortnes mē lēafe sealde ðæt ic self mōste cēasan hwilene wer ic wolde, ic sēge ðē tō sōðum, ðone forlidenan mann ic wille; and gif ðū wundrie ðæt swā sceamfæst<sup>1</sup> fāmne<sup>1</sup> swā unforwandiendlice<sup>2</sup> ðās word āwrit, ðonne wite<sup>3</sup> ðū ðæt ic hæbbe ðurh weax āboden,<sup>4</sup> 5 ðe nāne sceame ne can,<sup>5</sup> ðæt ic self ðē for sceame sēcgean ne meahte.”

Ðā-ðā se cyning hæfde ðæt gewrit oferriēd,<sup>6</sup> ðū nyste hē hwilene forlidenne hēo nēmde. Beseah ðā tō ðām ðrīm enihtum, and cwæð: “Hwile ēower is forliden?” 10 Ðū cwæð hiera ān, se hætte Ardalius: “Ic eom forliden.”<sup>7</sup> Se ðēr him andwyrde, and cwæð: “Swiga ðū. Ādl ðē fornime,<sup>8</sup> ðæt ðū ne bēo<sup>9</sup> hāl nē gesund. Mid mē ðū bōccræft<sup>10</sup> leornodest, and ðū nāfre būtan ðāre ceastre geate fram mē ne cōme. Hwār gefōre<sup>11</sup> ðū forlidenesse?” Mid-ðy-ðe se cyning ne meahte findan hwile hiera forliden wāre,<sup>12</sup> hē beseah tō Apollonio, and cwæð: “Nim ðū, Apolloni, ðis gewrit, and rēd hit; ēaðe mæg geweordan ðæt ðū wite ðæt ic nāt, ðū ðe ðār andweard wāre.”<sup>13</sup> Ðā nōm Apollonius ðæt gewrit, 20 and rēdde. And sōna swā hē ongeat ðæt hē gelufod

<sup>1</sup> Lat. *publica virgo*.

<sup>2</sup> Lat. *impulenter*; one MS. *im-prudenter*.

<sup>3</sup> See 198.

<sup>4</sup> Lat. *mandavi*.

<sup>5</sup> See above, p. 178, n. 5.

<sup>6</sup> Lat. *perfectis*.

<sup>7</sup> On *for*- see Coleridge, *Omnia* (Bohn ed., p. 414): “It is grievous to think how much less

careful the English have been to preserve than to acquire. Why have we lost, or all but lost, the *ver* or *for* as a prefix, — *fordone*, *forwearied*, etc.; and the *zer* or *to*, — *zerreissen*, to rend, etc.?”

<sup>8</sup> See 193. a.

<sup>9</sup> See 196. g.

<sup>10</sup> Lat. *litteras*.

<sup>11</sup> See 107.

<sup>12</sup> See 194. b.

<sup>13</sup> Is this optative?

wæs fram ðæm mædene, his<sup>1</sup> andwlita<sup>1</sup> eall<sup>1</sup> ȳrēadode.<sup>1</sup> ȳā se cyning ȳæt geseah, ȳā nōm hē Apollonies hand, and hine<sup>2</sup> hwōn fram ȳæm cnihtum gewēnde, and cwaēð: “Wāst<sup>3</sup> ȳū ȳone forlidenan mann?” Apollonius cwaēð: 5 “ȳū gōda cyning, gif ȳīn willa bið, ic hine wāt.” ȳā geseah se cyning ȳæt Apollonius mid rōsan<sup>4</sup> rude<sup>4</sup> wæs eall oferbrēded.<sup>5</sup> ȳā ongeat hē ȳone cwide, and ȳus cwaēð tō him: “Blissa, blissa, Apolloni, for-ȳām-þe mīn dohtor gewilnað ȳæs<sup>6</sup> ȳe mīn willa is. Ne mæg sōðlice 10 on ȳyllicum ȳingum<sup>7</sup> nān<sup>8</sup> ȳing geweorðan būtan Godes<sup>9</sup> willan.” Arcestrates beseah tō ȳæm ȳrīm cnihtum, and cwaēð: “Sōð<sup>10</sup> is<sup>10</sup> ȳæt ic ēow ār sāde, ȳæt gē ne cōmon on gedafenlicre<sup>11</sup> tide mīnre dohtor tō biddanne, ac ȳonne<sup>12</sup> hēo mæg hīe fram hiere lāre geāmetgian, ȳonne 15 sēnde ic ēow word.<sup>13</sup>”

ȳā gewēndon hīe hām mid ȳisse andsware, and Arcestrates se cyning hēold forð on Apollonius hand, and hine lādde hām mid him, nā swilce hē cuma wāre,<sup>14</sup> ac swilce hē his ȳām wāre. ȳā, æt nīhstan, forlēt se cyning 20 Apollonius hand, and ēode āna intō ȳæm būre ȳār his dohtor inne wæs, and ȳus cwaēð: “Lēofe dohtor, hwone hæfst ȳū ȳe gecoren tō gemæccean<sup>15</sup>?” ȳæt mæden<sup>16</sup> ȳā feoll tō hiere fēder fōtum, and cwaēð: “ȳū ȳarfæsta<sup>17</sup>

<sup>1</sup> Lat. erubuit.

<sup>9</sup> A Christian trait.

<sup>2</sup> See 184. b.

<sup>10</sup> Lat. certe.

<sup>3</sup> See 126. Lat. invenisti.

<sup>11</sup> Lat. apto. See p. 179, l. 8.

<sup>4</sup> Lat. roseo rubore.

<sup>12</sup> See 202. d.

<sup>5</sup> Lat. perfusam.

<sup>13</sup> Note the English idiom. The

<sup>6</sup> See 156. a.

Latin has, mittam ad vos.

<sup>7</sup> Lat. hujusmodi negotio.

<sup>14</sup> See 196. c. <sup>15</sup> Lat. conjugem.

<sup>8</sup> See 183.

<sup>16</sup> See 28. <sup>17</sup> Lat. piissime.

fæder, gehier ðinre dohtor willan.<sup>1</sup> Ie lufie ðone forlidenan mann, ðe wæs ðurh ungelimp<sup>2</sup> beswicen<sup>3</sup>; ac, ðy-læs-ðe<sup>4</sup> ðe twēonie<sup>5</sup> ðære sprēce, Apollonium ic wille, mīnne lärēow; and gif ðū mē him ne sēlest, ðū forlætst ðīne dohtor.” Se cyning ðū sōðlice ne meahte āræfnian<sup>6</sup> his dohtor tēaras, ac ārærde hīe ûp, and hiere tō cwæð: “Lēofe dohtor, ne ondræd ðū ðe āniges<sup>6</sup> ðinges.<sup>6</sup> Ðū hæfst gecoren ðone wer ðe mē wel līcað.” Ēode ðā ût, and beseah tō Apollonio, and cwæð: “Lärēow Apolloni, ic smēade mīnre dohtor mōdes willan; ðā āreahte hēo mid wōpe<sup>7</sup> betweox ðōre sprēce, ðās ðing ðus cweðende: ‘Ðū geswōre Apollonio, gif hē wolde gehiersumian mīnum willan on lāre, ðæt ðū woldest him geinnian<sup>8</sup> swā-hwæt- swā sēo sē him ætbræd.<sup>9</sup> Nū, for-ðām-ðe hē gehiersum wæs ðinre hæse and mīnum willan, ic fōr æfter him [mid willan and mid lāre<sup>10</sup>].’”

<sup>1</sup> Lat. *desiderium*.

<sup>2</sup> Lat. *fīrtuna deceptum*.

<sup>3</sup> OE. *ðy-læs-ðe* gives Mod. Eng. *lest*. What phonological rule determines the final *t*?

<sup>4</sup> See 159. *b* and 196. *f*.

<sup>5</sup> Lat. *sustinens*.

<sup>6</sup> Lat. *de aliqua re*.

<sup>7</sup> Lat. *lacrīmis* (cf. *Æn.* III. 348).

<sup>8</sup> Lat. *dares*. <sup>9</sup> Lat. *abstulit*.

<sup>10</sup> The OE. MS. breaks off at **him**. I have supplied what follows according to the Latin, *voluntate et doctrina*. The story thus continues in the Latin: After the marriage, Apollonius

hears of the death of King Antiochus, and, with his wife, sets sail for Antioch. There follow the events related in the Shakespearean *Pericles*, in the main as in Acts III., IV., and V., though with not a few differences. The infant daughter has grown up, and, after a variety of experiences, has been restored to Apollonius. His queen is priestess of Diana of Ephesus, and thither he proceeds, being warned by an angel in a dream to make that, instead of Tarsus, his next goal. At this point the OE. fragment recommences.

*Apollonius relates his Adventures.*

Þā wæs hiere<sup>1</sup> gecyðed, ðe ðær ealdor<sup>2</sup> was, ðæt ðær wære sum cyning, mid his aðume and mid his dæhter, mid miclum giefum. Mid-ðān-ðe hēo ðæt gehierde, hēo hie selfe mid cynelicum rēafe gefrætwode and mid purpran geserýlde, and hiere hēafod mid golde and mid gimmum geglengde, and, mid miclum fæmnenā hēape ymbtrymmēd,<sup>3</sup> cōm tōgēanes ðām cyninge. Hēo wæs sōðlice ðearle wlitig; and, for ðāre miclān lufe ðāre clēnnesse,<sup>4</sup> hie sēdon ealle ðæt ðær nāre nān Diana  
swā gecwēme<sup>5</sup> swā hēo.

Mid-ðān-ðe Apollonius ðæt geseah, hē mid his aðume and mid his dæhter tō hiere urnon,<sup>6</sup> and fēollon ealle tō hiere fōtum, and wēndon<sup>7</sup> ðæt hēo Diana wære, sēo gyden, for hiere miclān beorhtnesse and wlite. Ðæt hālig<sup>8</sup> aērn<sup>9</sup> wearð ðā geopenod, and ðā lāc<sup>10</sup> wēron ingebrōhte, and Apollonius ongan<sup>11</sup> ðā sprecan and cweðan: “Ic fram

<sup>1</sup> The wife of Apollonius.

<sup>2</sup> Chief, *i.e.* chief priestess.

<sup>3</sup> Lat. *virginum constipata cætervis*. An epic trait. Thus in the *Eneid* (4. 136), Dido goes forth, *magna stipante cæteru*. Thus in the *Odyssey* (16. 413), Penelope “went on her way to the hall, *with the women her handmaids*.” And thus in *Beowulf* (923-925), Hrothgar

tryddode tīrfaest getrume micle  
cystum gecyðed, and his cwēn mid

him

medostig gemæt mægðu hōse.

<sup>4</sup> Lat. *castitatis*.

<sup>5</sup> Lat. *gratam*. See 165.

<sup>6</sup> See 104. Does this verb agree with its subject?

<sup>7</sup> Cf. Chaucer, *Knight's Tale* 243 ff.:—

I not whether sehe be wooman or  
goddesse;  
But Venus is it, soothly as I gesse.

<sup>8</sup> Lat. *sacerario*. *Aērn* forms part of the Mod. Eng. *barn*; what does the other element of this word stand for?

<sup>9</sup> Lat. *muneribus*.

<sup>10</sup> Lat. *cæpit*.

cildhāde, wæs Apollonius genemmed, on Tyrum geboren. Mid-ðām-ðe ic bœom tō fullum andgiete,<sup>1</sup> ðā næs nān cræft<sup>2</sup> ðe wāre<sup>3</sup> fram cyningum begān, oððe fram aðelum mannum, ðæt ic ne cūðe.<sup>4</sup> . . . Ðā wearð ic on sā forliden, and cōm tō Cyrenense. Ðā underfēng mē Arcestrates se cyning mid swā micelre lufe ðæt ic wēt nīehstan geearnode ðæt hē geaf mē his æcennedan<sup>5</sup> dohtor tō gemæcean. Sēo<sup>6</sup> fōr ðā mid mē tō onfōnne mīnum cynerīce, and ðās mīne dohtor, ðe ic beforan ðē, Diana, geandweard hæbbe, æcēnde on sē, and hiere gāst ic nīet. Ic ðā hīe mid cynelicum rēafe gescrydde, and mid golde and gewrite on eiste aðegile, ðæt sē, ðe hīe funde, hīe weordlice belyrgde<sup>7</sup>; and ðās mīne dohtor befaeste<sup>8</sup> ðām mānfullestum<sup>9</sup> mannum<sup>10</sup> tō fēdanne.<sup>11</sup> Fōr mē ðā tō Egypta lande fēowertīene gēar on hēofe. Ðā ic 15 ongēan cōm, ðā sēdon hīe mē ðæt mīn dohtor wāre forðfareni<sup>12</sup> and mē wæs mīn sūr eall geedniwod.”

### *The Recognition.*

Mid-ðām-ðe hē ðās ðing eall æreatht hæfde, Arcestrate sōðlice, his wīf, ȳp ȳrās and hīe ymbelypte. Ðā nyste nā<sup>13</sup> Apollonius, nē<sup>14</sup> ne<sup>15</sup> geliefde, ðæt hēo his gemæcea 20

<sup>1</sup> Lat. *scientiam*.

<sup>7</sup> See 196. *d.*

<sup>2</sup> Lat. *ars.*

<sup>8</sup> See 197.

<sup>9</sup> Lat. *commendatio*.

<sup>4</sup> I have omitted the portion which relates to his adventures before his shipwreck.

<sup>9</sup> MS. *mānfullestān mannan*.

<sup>5</sup> Translate, *own*.

<sup>10</sup> Lat. *nutriendam*.

<sup>6</sup> Used almost as personal pronoun. From what source is Mod. Eng. *she* derived?

<sup>11</sup> Lat. *defunctam*.

<sup>12</sup> See 183.

<sup>13</sup> How do *nē* and *ne* differ in meaning?

wære,<sup>1</sup> ac scēaf<sup>2</sup> hie fram him. Hēo ðā micelre stefne cleopode, and cwæd mid wōpe: “Ic eom Arcestrate ðin gemæccea, Arcestrates dohtor ðæs cyninges, and ðū eart Apollonius mīn lārēow, ðe mē lārdest. Ðū eart se for-  
 5 lidena mann ðe ic lufode. . . . Hwār is mīn dohtor?”  
 Hē bewēnde hine ðū tō Thasian,<sup>3</sup> and cwæd: “Dis hēo is.” And hie wēpon ðā ealle, and ēac blissedon.<sup>4</sup> And ðæt word sprang geond eall ðæt land ðæt Apollonius,  
 10 se māra cyning, hæfde funden his wif. And ðær wearð ormāte<sup>5</sup> bliss, and ðā organa wēron<sup>6</sup> getogene,<sup>6</sup> and ðā bīeman geblāwene, and ðær wearð bliðe gebēorscipe  
 gegeawod betweox ðām cyning and ðām folce. And hēo gesette hiere gingran, ðe hiere folgode, tō sācerde,  
 and, mid blisse and hēofe ealre ðāre mēgðe on Efesum,  
 15 hēo fōr mid hiere were, and mid hiere aðsume, and mid hiere dēhter, tō Antiochian, ðær Apollonio wæs ðæt  
 cynerīce gehealden.<sup>7</sup> . . .

*The Fisherman's Reward.*

Disum eallum ðus gedōnum,<sup>8</sup> ēode Apollonius, se māra cyning, wið ðā sē. Ðā geseah hē ðone ealdan fiscere,  
 20 ðe hine ēr nacodne underfēng. Ðā hēt se cyning hine

<sup>1</sup> See 194. b. <sup>2</sup> Lat. *repellit*.

<sup>3</sup> More properly, ‘Tharsian’; but cf. Shakespeare's *Thaisa*.

<sup>4</sup> Cf. Macaulay's “With weeping and with laughter still is the story told.”

<sup>5</sup> Lat. *ingens*.

<sup>6</sup> Lat. *disponuntur*. Translate, *were played*.

<sup>7</sup> At this point there is an account of Apollonius' travels among his former acquaintances, rewarding them according to their deserts, and cheering the last hours of Archistrates, who divides his kingdom between his daughter and Apollonius.

<sup>8</sup> See 167.

færlice gelæccean, and tō ðære cynelican<sup>1</sup> healle<sup>1</sup> gelædan. Dā-ðā se fiscere ðæt geseah, ðæt hine ðā cęmpa<sup>2</sup> woldon niman, ðā wēnde hē ærest ðæt hine man sceolde ofslēan; ac, mid-ðām-ðe hē cōm intō ðæs cyninges healle, ðā hēt se cyning hine lādan tōforan ðære cwēne, and ðus cwæð: 5 “Ēalā, ðū ēadge cwēn, ðis is mīn tācenbora,<sup>3</sup> ðe mē nacodne underfēng, and mē getāhte ðæt ic tō ðē becōm.” Dā beseah Apollonius se cyning tō ðām fiscere, and cwæð: “Ēalā, welwillenda<sup>4</sup> ealda,<sup>5</sup> ic eom Apollonius se Tyrisca, ðām ðū sealdest healfne ðīnne wēfels.” Him 10 geaf ðā se cyning twā hund gyldenra<sup>6</sup> pēninga,<sup>6</sup> and hæfde hine tō gefēran ðā-hwile-ðe hē lifde. . . .

*The End.*

Æfter eallum ðisum Apollonius se cyning . . . welwillendlice lifde mid his gemæccean seofon<sup>7</sup> and hund-seofontig gēara, and hēold ðæt cynerice on Antiochia, 15 and on Tyrum, and on Cyrenense. And hē lifde on stilnesse and on blisse ealle ðā tīl his līfes æfter his earfoðnesse. And twā bēc hē self gesette be his fare<sup>8</sup>; and āne āsette on ðām temple Diane, ðōre on bibliotheca. 20

Hēr ęndað ge wēa ge wela Apollonius ðæs Tyriscan.

<sup>1</sup> Lat. *palatium*.

ducted him, as it were, to his

<sup>2</sup> Lat. *militibus*.

bride.

<sup>3</sup> Lat. *paronymphus*. The OE. word properly translates Lat. *signifer*. Render here by *groomsman*; the fisherman had con-

<sup>4</sup> Lat. *benignissime*.

<sup>5</sup> See 55 and 181.

<sup>6</sup> Lat. *sestertia auri*.

<sup>7</sup> But Lat. *quatuor*.

<sup>8</sup> Lat. *casus*.

Rāede<sup>1</sup> se ðe wille; and gif hīe hwā<sup>2</sup> rāede, ic bidde  
ðæt hē ðās āwēndednesse ne tāle, ac ðæt hē hele swā-  
hwæt-swā ðæron sīe tō tāle.<sup>3</sup>

<sup>1</sup> See 193. a.

<sup>2</sup> *Any one.* Still found in the phrase, ‘as *who* should say’ (*Macb.* 3. 6. 42). In Dekker’s

*Satiromastix* (A.D. 1602) there occurs, “Suppose *who* enters now.”

<sup>3</sup> Cf. Alfred’s adjuration at p. 162, l. 12 ff.

## XIII.

### THE SIX DAYS' WORK OF CREATION.

(From *Elfrie's Hexameron.*)

[This may serve as a commentary on Selection I., which, it will be remembered, is a translation by *Elfrie*. Of the present work its editor, *Norman*, says (p. vii): "The treatise which is styled by *Hiekes* in his 'Thesaurus' the 'Hexameron of St. Basil' is by no means a literal translation of the well known work of that father, but is partly original, and partly compiled from that work, and from the commentaries of the Venerable *Bede* upon *Genesis*. The author of it, from internal evidence, may be pronounced to be *Elfrie*, as frequent references are made to his homilies, and to his epistles on the Old and New Testament."

Of *Basil's* (d. 379) delivery of the original *Hexameron*, there is a brief, but spirited, account in *Villemain's Tableau de l'Éloquence Chrétienne au IV<sup>e</sup> Siècle* (p. 116 ff.), from which we extract the following: "It is more interesting to survey him in the act of instructing the poor inhabitants of *Caesarea*, elevating them to *God* by the contemplation of nature, and explaining to them the miracles of creation in discourses where the science of the orator who had been trained at *Athens* is concealed under a persuasive and popular simplicity. Such is the subject of the homilies which bear the name of *Hexameron*. Together with the errors in natural philosophy which are common to all antiquity, they contain many correct views, and descriptions at once felicitous and true."]

On ðæm forman dæge ure Dryhten gescēop seofonfeald<sup>1</sup> weore: ðæt wæron calle ęnglas; and ðæs lēoltes anginn; and ðæt antimber ðe<sup>2</sup> hē of gescēop siððan geseacafta; ðā ęplican heofonan and ðā niðerlican eorðan; calle waeter- scipas<sup>3</sup>; and ðā wīdgillan sē; and ðæt ęplice<sup>4</sup> lyft; eall 5 on ńnum dæge. Ðā ęnglas hē geworhte on<sup>5</sup> wundorlicre

<sup>1</sup> See 146.

<sup>2</sup> Governed by of.

<sup>4</sup> MS. ęplican.

<sup>3</sup> See 143, and p. 226, note 22.

<sup>5</sup> Translate, of.

fægernesse, and on<sup>1</sup> micelre strængðe,<sup>2</sup> manige ðūsenda, ealle lichamlēase, libbende on gäste; be ðēm wē sēdon hwilum ær sweotollicor on gewrite. Næs nā God būtan lēohte ðā-ðā hē lēoht gescēop,— hē is him self lēoht ðe 5 onlieht<sup>3</sup> eall ðing; ac hē gescēop ðæs dæges lēoht, and hit siððan geēacnode mid ðēm scinendum tunglum, swā-swā hēræfter sægð.<sup>4</sup> Dæges lēoht hē gescēop, and tō-drīefde ðā ðiestru, ðæt ðā gesceafta gesewenlice wurden 10 ðurh ðæs dæges liehtinge on lēnctenlicre<sup>5</sup> tīde; for-ðām hē on lēnctentīde, swā-swā ūs lārēowas sēcgeað, gescēop ðone forman dæg ðisse worulde — ðæt is on gerīmcraeftē 15 xv cl. Aprilis<sup>6</sup> — and siððan ðā gesceafta, swā-swā wē sēcgeað hēr. Ðā ūplican heofonas, ðe ęnglas onwuniað, hē geworhte ēac ðā on ðēm ilcan dæge; be ðēm wē 20 singað on sunum sealme<sup>7</sup> ðus: *Opera manuum tuarum sunt cœli* — “Dīnra handa geweorc sindon heofonas, Drylten.” Eft on ðīrum<sup>8</sup> sealme sang se ilca wītga: *Ipse dixit, et facta sunt; ipse mandavit, et creata sunt* — “Hē self hit gecwæð, and hīe wurden geworhte; hē self 25 hit bebēad, and hīe wurden gesceapene.” Ðæt wæter and sēo eorðe wēron gemengde ’ðð ðone ðriddan dæg; ðā tōdyde hīe God, swā-swā hēræfter sægð on ðisse geset-nesse. Ðæt lyft hē gescēop tō ūres lifes strangunge; ðurh ðæt wē orðiað, and ēac ðā nītenu; and ūre fñest 30 ătēorað gif wē ătēon ne magon, mid ūrum orðe, intō ūs

<sup>1</sup> Translate, *of*.

<sup>2</sup> From what adjective? The original ending is -iða.

<sup>3</sup> How is this stem related to lēoht? Cf. Jn. 1. 9.

<sup>4</sup> = *it saith, is described.*

<sup>5</sup> From lēncten is derived Mod. Eng. *Lent*.

<sup>6</sup> March 18. <sup>7</sup> Ps. 102. 25.

<sup>8</sup> Ps. 33. 9.

ðæt lyft and ȝeft ȝtāblawan, ðā-hwile-ðe wē bēoð cuce. Dæt lyft is swā hēah swā-swā ðā heofonlican<sup>1</sup> wolenu, and ēac ealswā brād swā-swā ðēre eorðan brādnes. On ðāre<sup>2</sup> flēogað fuglas, ac hiera fiðru ne mealten nāhwider hīe<sup>3</sup> āberan gif hīe ne ābīere sēo lyft.

5

*Secunda die fecit Deus firmamentum* — “On ðām ððrum dæge ȝire Dryhten geworhte firmamentum,<sup>4</sup>” ðe mēnn hātað rodor. Sē<sup>5</sup> belȳcð<sup>6</sup> on his bōsme ealle eorðan<sup>7</sup> brādnesse,<sup>7</sup> and binnan him is gelōgod eall ðes middan-geard; and hē ȝefre gāð ȝābūtan swā-swā iernende hwēol,<sup>10</sup> and hē nāfre ne stēnt stille on ānum, and on ānre wēndinge. Ðā-hwile-ðe hē ȝene betyrmð, gāð witodlice forð fēower and twēntig tīda — ðæt is ȝonne ealles ān dæg and ān niht. Ðone rodor God gehēt heofon. Hē is wundorlice hēalic and wīd on ymbhwyrfte; sē<sup>5</sup> gēð<sup>15</sup> under ðās eorðan ealswā<sup>8</sup> dēop swā bufan, ðāh-ðe ðā ungelāredan mēnn ȝæs<sup>9</sup> geliefan ne cunnon. And God ðā tōdālde ȝurh his dryhtenlican miht ðā niðerlican wāteru ðe wāron under ðām rodore fram ðām uplicum wāterum ȝe wāron bufan ðām rodore. Be ðām uplicum<sup>20</sup> wāterum ȝwrāt se wītga<sup>10</sup> ȝus: *Laudate eum cœli cœlorum, et aquæ quæ super cœlos sunt, laudent nomen Domini* — “Hēriað hine heofonas, ðāra heofona heofonas, and ēac ðā wāteru ðe bufan heofonas sind, hērien hīe Godes

<sup>1</sup> Translate, *of heaven*.

<sup>5</sup> Nearly = **hē**.

<sup>2</sup> Nearly = **hiere**. **Lyft** fluctuates in gender, in this extract, between fem. and neut.

<sup>6</sup> See **belūcan**.

<sup>3</sup> Acc. plur.

<sup>7</sup> See 24.

<sup>4</sup> How is this word rendered in p. 124, l. 4.

<sup>8</sup> What is the difference of derivation between *also* and *as*?

<sup>9</sup> See 156. *g.*

<sup>10</sup> Ps. 148. 4.

naman." Ðus sægð ðæt hälge gewrit. Ne hæriað ðā wæteru mid nānum wordum God, ac ðurh ðā gesceafta, ðe hē gescēop wundorlice, his miht is gesweotolod, and hē bið swā gehēred.

5 On ðæm ðriddan dæge ûre Dryhten gegaderode ðā sēlican<sup>1</sup> yða fram ðāre eorðan brādnesse. Sēo eorðe wæs æt fruman call ungesewenlic, for-ðām-ðe hēo eall wæs mid yðum oferðaht<sup>2</sup>; ac God hīe āsyndrode fram ðæm sēlicum yðum on hīere āgenne stēle, swā-swā hēo 10 stēnt ðis.<sup>3</sup> Hēo ne līð<sup>4</sup> on nānum ðinge, ac on<sup>5</sup> lofte<sup>5</sup> hēo stēnt ðurh ðæs Ānes milt ðe<sup>6</sup> eall ðing gescēop; and hē eall ðing gehielt<sup>7</sup> būtan geswince, for-ðām-ðe his nama is *Omnipotens Deus*, ðæt is on Englisc, "Ælmīhtig God." His willa is weorc, and hē wērig ne bið, and his 15 micle miht ne mæg nāhwær swinecan, swā-swā se witga<sup>8</sup> āwrat be him, cweðende, *Quia in manu ejus sunt omnes fines terræ* — "For-ðām-ðe on his handa sindon eall ðāre eorðan gemāru." Ðā sē hē gelögode swā-swā hēo līð<sup>4</sup> gīet wiðinnan ðā eorðan on hīere ymbhwyrfte; and ðeah- 20 ðe hēo brād sīe, and gebīeged gehū, and wundorlice dēop, hēo wunað eall swā-ðeah on ðāre eorðan bōsme binnan hīere gemārum. God self geseah ðā ðæt hit gōd wæs swā, and hēt ðā eorðan ārodlice spryttan grōwende gārs, and ðā grēnan wyrta mid hīera āgnum sēde tō manig- 25 fealdum lēcecræfte<sup>9</sup>; and ðā wyrta sōna wynsumlice

<sup>1</sup> Translate, *of the sea*.

<sup>6</sup> Refers to Ānes.

<sup>2</sup> See 114.

<sup>7</sup> See *gehealdan*. Present or preterit?

<sup>3</sup> Until this, until now.

<sup>8</sup> Ps. 95. 4.

<sup>4</sup> See 28.

<sup>9</sup> Cf. *Rom. and Jul.* 2. 3. 15 ff.

<sup>5</sup> Mod. Eng. *aloft*.

grēowon,<sup>1</sup> mid manigfealdum blōstmum, mislice geblēode. God hēt hīe ēac spryttan, Ȝurh his godeundan miht, manigfeald trēowcynn, mid hiera wēstnum, mannum tō ofetum and tō Ȑðrum nīedum. And sēo eorðe, sōna swā-swā hiere<sup>2</sup> God bebēad, stōl mid holtum āgrōwen, and 5 mid hēalicum cēderbēamum and mid manigum wudum on hiere wīdgilnesse, mid æppelbērum trēowum and mid ortgeardum, and mid ālcum trēowcynne mid hiera āgnūm wēstnum.

On Ȑām fēorðan dæge ūre Dryhten geewæð, “Geweorden 10 nū lēoht” — Ȣæt sind, Ȣā lēolthan steorran on Ȑām heofonlican rodore — “Ȣæt<sup>3</sup> hīe tōdālan mægen dæg fram niht, and hīe bēon tō tācne, and tīla gewyrceen dagum and gēarum, and scīnen on Ȑām rodore, and onlihten Ȣā eorðan.” God geworhte Ȣā sōna twā scīnendu lēoht, 15 mielu and mēru, mōnan and sunnan — Ȣā sunnan on mērgen tō Ȣæs dæges lēhtinge, Ȣone mōnan on āfēn mannum tō lēhtinge on nīltliere tīle mid getēnungum. And ealle steorran hē ēac Ȣā geworhte, and hē hīe gefæstnode on Ȑām fēstan rodore, Ȣæt hīe Ȣā eorðan 20 onlihten mid hiera manigfealdum lēoman, and Ȣæs dæges gīemden<sup>4</sup> and ēac Ȣāre niht, and Ȣæt lēoht tō-dālden and Ȣā Ȣīestru on twā. Nāeron nāne tīla on Ȑām gēarlicum getæle Ȣēr-Ȣām-Ȣē se Ȣēlmihtiga Scieppend gescēop Ȣā tunglu tō gēarlicum tīdum, on manigum 25 getēnungum, on lēnctenliere emnihte — swā-swā lārēowas sēcgead on gerīmeraefte, xii kl. Aprilis.<sup>5</sup> And ne bēoð

<sup>1</sup> See grōwan.

<sup>3</sup> Cf. p. 125, l. 9 ff.

<sup>2</sup> Dat. sing.

<sup>4</sup> Cf. p. 126, l. 1 ff.

<sup>5</sup> March 21; cf. p. 190, l. 12.

næfre Ēastron<sup>1</sup> ær se dæg cume ðæt ðæt lēoht hæbbe ðā  
 ðiestru oferswīðed, ðæt is, ðæt se dæg bēo lēngra<sup>2</sup> ðonne  
 sēo niht. Be ðām ȫðrum tīdum cwið ðeos ilce bōc swā-  
 swā God sāde him self tō Noe: "Sādtīma and hārfest,  
 5 sumer and winter, ciele and hātu, dæg and niht, ne  
 geswīcað nāfre." Ne standað nā ealle steorran on ðām  
 stēapan rodore, ac hī<sup>3</sup> sume<sup>3</sup> habbað synderlicne gang  
 beneoðan ðām rodore, mislice geñendebyrde; and ðā, ðe  
 10 on ðām rodore standað, tyrnað<sup>4</sup> æfre ȫbūtan mid ðām  
 brāðan rodore on ymbhwyrfte ðāre eorðan, and hiera<sup>5</sup>  
 nān ne field<sup>6</sup> of ðām fæstan rodore ðā-hwile-ðe ðeos  
 woruld wunað swā gehāl. Eall swā gæð sēo sunne,<sup>7</sup> and  
 sōðlice se mōna,<sup>7</sup> ȫbūtan ðās eorðan mid brāðum ymb-  
 hwyrfte, eall swā feor beneoðan swā-swā hīe bufan ȫs gāð.  
 15 On ðām fiftan dæge ūre Dryhten gescēop of wætere  
 ānum ealle fiscas on sē and on ēaum, and eall ðæt on  
 him crīepð,<sup>8</sup> and ðā miclan hwalas on hiera cynrēnum,

<sup>1</sup> A plural (see the verb) used as singular. Ēastre (North. Ēostre) was, as Bede tells us, the name of a goddess whose festival was celebrated at the vernal equinox; it is a derivative of ēast (*east*, cognate with Skr. *ushās*, *dawn*), and this indicates that she was originally a goddess of the dawn. Bede adds that the passover-tide was so called, "Consueto antiquae observationis vocabulo gaudia novæ solemnitatis vocantes."

<sup>2</sup> See 65.

<sup>3</sup> See 151.

<sup>4</sup> From the Greek word *τόρνω*, one of whose senses is *lathe-chisel*, comes the Greek, and hence the Latin (*tornare*) verb meaning 'to turn in a lathe,' and hence 'to fashion,' 'smooth'; from the Latin is derived the English verb.

<sup>5</sup> Dependent on nān.

<sup>6</sup> See feallan.

<sup>7</sup> Are these genders what one would expect? What determines them?

<sup>8</sup> See crēopan.

and ēac eall fugolcynn ealswā of wætere, and forgeaf  
 ðām fuglum flyht geond ðās lyft, and ðām fiscum sund  
 on ðām flōwendum yðum. God hīe geblētsode ðā, ðus  
 cweðende tō ðām fiscum, "Weaxað<sup>1</sup> and bēoð gemanig-  
 fielde, and gefyllað ðā sā"; and ēac, "Ðā fuglas bēon  
 gemanigfielde bufan ðāre eorðan"; and hit gewearð ðā  
 swā. Ðā fuglas, sōðlice, ðe on flōdum wuniað, sindon  
 flaxfēte be Godes forescēawunge, ðæt hīe swimman  
 mægen and sēcean him fōdan. Sume bēoð langsworede,<sup>2</sup>  
 swā-swā swanas<sup>3</sup> and ielfetan, ðæt hīe ārēcean him  
 mægen mēte<sup>4</sup> be<sup>5</sup> ðām grunde. And ðā, ðe be<sup>6</sup> flēsce  
 libbað, sindon cliferfēte,<sup>7</sup> and scearpe gebilode,<sup>8</sup> ðæt hīe  
 bītan mægen on<sup>8</sup> sceortum sweorum, and swiftran<sup>9</sup> on  
 flyhte, ðæt hīe gelimplice bēon tō hiera līfes<sup>10</sup> tilungum.  
 Nis nā eall fugolcynn on Engla ðēode, nē on nānum  
 earde ne bið nāht ēaðe eall fugolcynn, for-ðām-ðe hīe  
 fela sindon, micle on wēstme, and hīe mislice flēogað,  
 swā-swā ūs bēc sēcgeað sweotollice be<sup>11</sup> ðām.

<sup>1</sup> Cf. p. 126, l. 11 ff.

<sup>6</sup> Cf. "Man shall not live by bread alone."

<sup>2</sup> Not past participles, though with the same ending.

<sup>7</sup> *Clifer-* is apparently related to *cleave* = *adhere*.

<sup>3</sup> *Swanas* and *ielfetan* are here virtually identical; in ON. *swanr* is the poetical, *ālf* the ordinary designation. *Swan* has been doubtfully derived from the root of Lat. *sonare*, and *ielfete* (cf. the ON. form) from that of Lat. *albus*.

<sup>8</sup> Translate, *with*. <sup>9</sup> See 64.

<sup>4</sup> Object of *ārēcean*.

<sup>10</sup> An interesting word, related to Mod. Eng. *leave*, Germ. *b(e)leiben*, Gr. *λιπαρεῖν* = *hold out, persist*; originally, therefore, *life* = *a holding out, continuance*. In German, *body*, one of its older meanings, is the commoner one for *Leib*. Here = *livelihood*.

<sup>5</sup> Here = *from*; cf. 'by the roots.'

<sup>11</sup> So in Fielding's *Amelia* (8.2):

On ðām siextan dæge ūre Drylten geewæð: “Aēnne<sup>1</sup> seo eorðe nū cucu nītenu on hiera cynamēne, and ðā crēopendan wyrmas, and eall dēoreynn on hiera cynamēnum.” Hwæt<sup>2</sup>! ðā God geworlhte, ðurh his wunderlican 5 miht, eall nītencynn on hiera cynamēnum, and ðā wildan dēor ðe on wudum eardiað, and eall ðæt fiderfête<sup>3</sup> bið, of ðāre forestelan eorðan, and eall wyrmeynn ðā-ðe crēopende bēoð, and ðā rēðan lēon,<sup>4</sup> ðe hēr on lande ne bēoð, and ðā swiftan tigres,<sup>4</sup> and ðā sellican pardes,<sup>4</sup> 10 and ðā egeslican beran, and ðā ormætan elpas, ðā-ðe on Engla ðeode aēnnede ne bēoð, and fela ȏðru cynn ðe gē ealle ne cunnon. Ðā bēoð langsweorede ðe libbað be gærse, swā-swā olfend<sup>5</sup> and assa, hors and hrȏðeru, hēadēor and rāhdēor, and gehwile ȏðru; and ælc bið 15 gelimplie tō his līfes tilunge. Wulfas, and lēon, and witodlice beran, habbað strangne sweoran, and sciertran<sup>6</sup> be<sup>7</sup> dēle,<sup>7</sup> and māran tūscas, tō hiera mētes tilunge, for ðām-ðe hie libbað hiera līf<sup>8</sup> be rēaflāce, swā-swā gehwile ȏðru dēor<sup>9</sup> ðe dēriað ðām ȏðrum. Ðā elpas bēoð swā 20 micle swilce ȏðre muntas,<sup>10</sup> and hie magon libban ðrēo hund gēara, and man mæg hie wēnian tō wīge mid

“I always love to speak *by* people as I find”; Shak., *M. V.* 1. 2. 58:

“How say you *by* the French lord?”

<sup>1</sup> Cf. p. 126, l. 15 ff.

<sup>2</sup> Translate, *Lo!*

<sup>3</sup> Fider-isakin to Lat. *quattuor*.

<sup>4</sup> From Latin. With *pard* cf. Shakespeare's “Bearded like the *pard*”

<sup>5</sup> Not *elephant*, but *camel*. *Elp* (longer form, *elpend*) is *elephant*.

<sup>6</sup> See 65.

<sup>7</sup> Translate, *in part*.

<sup>8</sup> See 168. 1.

<sup>9</sup> Cf. Shakespeare's (*King Lear* 3. 4. 143): “Mice and rats and such small *deer*.” What is the German?

<sup>10</sup> So the ME. *Bestiary* (ca. 1220) says (l. 604): “Elpes arn

cræfte, swā ðæt mēnn wyrceað wīghūs him on uppan, and of ðēm feohtað on hiera fierdlinge; ðonne fīelð ælc hors<sup>1</sup> ȣfēred<sup>2</sup> ȣurh ðā elpas, and, gif him hwā wiðstēnt, hē bið sōna oftreden.<sup>3</sup> Ac wē nellað nā swīðor nū ymb ðis sprecan.

On ðēm ilcan dæge ūre Dryhten wolde mannan gewyreean of ðēre ilcan eorðan, for-ðūm-ðe on ðisum fierste ȣfēoll se dēofol of ðēre hēlican heofonan, mid his gegadum, for his ȣpāhēfednesse, intō helle wite. Ūre Dryhten cwað be him on his hālgan godspelle,<sup>4</sup> *In veritate non stetit, quia veritas non est in eo* — “Hē ne wunode nā on sōðfæstnesse, for-ðām-ðe seo sōðfaestnes nis nāteshwōn on him.” God hine geworlite wunderliene and fügerne. Ðā sceolde hē, gif hē wolde, weorðian his Scieppend mid micelre ēnðmōdnesse, ðe hine swā mārne 15 gescēop. Ac hē ne dyde nā swā, ac mid dyrstigre mōdignesse cwað<sup>5</sup> ðæt hē wolde wyreean his cynesetl bufan Godes tunglum, ofer ðēra wolena hēanesse on ðēm norðdæle, and bēon Gode gelic. Ðā forlēt hē ðone Ȣelmihtigan, ðe is eall sōðfæstnes, and nolde 20 habban his hlāfordscipe, ac wolde bēon him self on his

in Inde riche, on bodi horlic  
[burly] *berges ilike.*”

<sup>1</sup> This seems to indicate that Ȣelfric employed Ambrose's adaptation of Basil's *Hexameron*, since the original does not contain this thought. Ambrose has (Bk. VI., Chap. V.): “Quid faciat equus, cum equus ejus perterrefactus tantæ bestiæ immanitate diffu-

giat.” Above, where elephants are compared to mountains, Basil has, *Bouvol rives σάρκινοι*; Ambrose, “velut quidam mobiles montes versantur in præliis,” etc.

<sup>2</sup> So Shak., *Mach.* 5. 1. 41: “A soldier, and *afraid*.”

<sup>3</sup> See 142.

<sup>4</sup> Jn. 8. 44.

<sup>5</sup> Isa. 14. 13.

selfes anwealde. Ðā næfde hē nāne fæstnunge, ac fēoll sōna ādūne, mid eallum ðām ḥenglum ðe æt his rāde wāeron, and hie wurdon āwēnde tō āwiergdum dēoflum. Be ðām cwæd<sup>1</sup> se Hālēnd hēr on ðisum life, “Ic geseah 5 ðone scuccan swā-swā scīnende lieget feallende ādūn drēorig of heofonum,” for-ðām-ðe hē āhrēas ungerydelice.

Ðā wolde God wyrcean, ðurh his wundorlican miht, mannan of eorðan, ðe mid ēaðmōdnesse sceolde geearnian ðone ilcan stēle on ðāra ḥengla gefērrādene ðe se dēofol 10 forworhte mid his dyrstignesse; and God self cwæd ðā, swā-swā ūs sægð ðeos bōc, *Faciamus hominem ad imaginem nostram et similitudinem nostram, et reliqua*, etc., ðæt is on Engliscre spræce, “Uton gewyrcean mannan tō ūrre anlīnesse and tō ūrre gelīnesse, ðæt hē anweald 15 hæbbe ofer eallum fiscum, and ofer fugolcynne, and ofer wildēorum,<sup>2</sup> and ofer eallum gesceaftē.” Hēr gē magon gehīeran ðā hālgan ȳrīnesse and sōðe ānnesse ānre godcundnesse. “Uton wyrcean mannan”—ðār is sēo hālge 20 ȳrīnes. “Tō ūrre anlīnesse”—ðār is sēo ānnes, tō ānre anlīnesse, nā tō ȳrīm anlīnessum. On ðæs mannes sāwle is Godes anlīnes, for-ðām is se mann sēlra<sup>3</sup> ðonne ðā sāwullēasan niētenu, ðe nān andgiet nabbað ymb hiera 25 āgenne Scieppend. God ðā geworhte of ðāre eorðan lāme,<sup>4</sup> mid his hālgum handum, mannan tō his anlīnesse, and āblēow on his ansiene liflīne blēd; and hē wearð mann geworht on libbendre sāwle. God self ðā siððan gescēop him naman Adam, and of his ānum ribbe

<sup>1</sup> Lk. 10. 18.

<sup>2</sup> What is the etymology of *wilderness*? Cf. 35.

<sup>3</sup> See 68.

<sup>4</sup> See 24.

worhte him gemacan.<sup>1</sup> Hiere nama wæs Ēva, ūre<sup>2</sup> ealra mōdor. And God hīe ðā geblētsode mid ðisse blētsunge, “Weaxað and bēoð gemēnigfielde, and gefyllað ðā eorðan, and habbað ēow anweald ofer ðā eorðan, and ofer sāe fiscum, and ofer ðām fleogendum fuglum, and ofer eallum 5 ðām niētēnum ðe styriað ofer eorðan.” God gescēawode ðā eall his weorc, and hīe wāron swiðe gōd. And se siesta dæg wearð swā geendod.

And God ðā gefylde on ðām seofoðan dæge his weorc 10 ðe hē worhte on wundorlicum dihite, and hīe<sup>3</sup> ðā gerēste, and ðone dæg geblētsode, for-ðām-ðe hē on ðām seofoðan dæge geswāc his weorces.<sup>4</sup> Nās hē nā wērig, ðāh-ðe hit swā āwriten sīe; nē hē mid ealle ne geswāc ðā gesceafta tō ednīwianne,<sup>5</sup> ac hē geswāc ðāes dīlites<sup>6</sup> ðāes dēoplican cræftes, swā ðæt hē seldeūðe siððan scieppan nolde, ac 15 ðā ilcan geednīwian ōð qēnde ðisse worulde, swā-swā ūre Hālend on his hālgan godspelle gecwæð,<sup>6</sup> *Pater meus usque modo operatur, et ego operor*, ðæt is on Englisc, “Min Fæder wyrco giet ōð ðisne andweardan dæg, and ic ēac wyrce.” 20 Ælce gēare<sup>7</sup> bið orf ācēnned, and mēnn- isce<sup>8</sup> mēnn<sup>8</sup> tō mannum ācēnnede, ðā-ðe God gewyrcð swā-swā hē geworhte ðā ārran; and hē ne sciepð nāne sāwle būtan ðām cildum ānum, and eall niētenu nabbað nāne sāwle.<sup>9</sup>

<sup>1</sup> In Chaucer's *Sir Thopas* we have: “For in this world no womman is Worthy to be my *make*.” So in Spenser (*F. Q. 3. 11. 2*): “That was as trew in love as turtle to her *make*.”

<sup>2</sup> See 153. *a*.

<sup>3</sup> See 184. *b*.

<sup>4</sup> See 156. *k*.

<sup>5</sup> Jn. 5. 17.

<sup>6</sup> Translate, *human beings*.

<sup>7</sup> See 176.  
<sup>8</sup> Based upon Basil 82, where he is combating the theory of the transmigration of souls.

## XIV.

### THE SONG OF THE GLEEMAN.

(Beowulf 89-100.)

[Hrothgar, King of the Danes, builds a spacious hall for the assembly of his retainers. There, from time to time, they are entertained by minstrelsy, — sometimes that of a professional gleeman, and sometimes improvised by one of the warriors, or even by the king himself (cf. *Iliad* 9. 185-189).]

In reading the poetry, the paragraph of the Preface relating to the retention of MS. forms should be borne in mind.]

þær wæs hearpan swēg,  
swutol sang scopes.<sup>1</sup> Sægde sē þe cūpe [90]  
frumseaftr firu feorran rēccan,  
cwæd<sup>2</sup> þæt se *Ælmihtiga*<sup>3</sup> eorðan worhte,

<sup>1</sup> For the accord of harp and voice see p. 175, l. 11, and *Odyssey* 8. 266: "Now as the minstrel touched the lyre, he lifted up his voice in sweet song."

<sup>2</sup> Thorkelin, the first editor of *Beowulf*, already noticed the resemblance between this song and that of Iopas in Virgil (*Aen.* 1. 740-747), though this is Christianized in its execution. An earlier sketch of the same conception was that in the *Georgics* (2. 475-482), of which Coning-

ton says: "Virgil probably had in his mind here not only Lucretius and the Greek didactic poets, such as Xenophanes, Empedocles, and Aratus, but the legendary reputation of the poetic teachers of early Greece, such as Orpheus and Museus. His own notion of an ancient bard is that of a hierophant of nature. . . . The conception belongs not to Augustan Rome, but to primitive Greece, where science was theological and imaginative, and verse the natu-

<sup>3</sup> Cf. p. 124, l. 4 ff.

wlītebeorlītne wang, swā<sup>1</sup> wæter bebūgeð<sup>2</sup>;  
 gesettē<sup>3</sup> Sigelrēpig sunnan<sup>4</sup> qnd mōnan<sup>4</sup>  
 lēoman tō lēolhte landbūendum,  
 and gesraetwade foldan scēatas  
 5 leonum<sup>5</sup> qnd lēafum; lif ēae gescēop  
 cynta<sup>6</sup> gehwycleum þāra þe cwide hwyrfap.<sup>7</sup>  
 Swā ðā drīhtguman drēamum lifdon  
 ēadligice. [100]

ral vehicle of all knowledge and thought. It had, however, been partially realized by Lucretius, whose example exercised a strong influence on Virgil's imagination.<sup>1</sup> As to the possibility of an Old English poet's being familiar with Virgil, compare the testimony of Bede (*Eccles. Hist.* 4. 2) concerning the pupils of Theodore and Hadrian: "Usque hodie supersunt de eorum discipulis qui Latinam Graecamque lingnam

reque ut propriam, in qua nati sunt, norunt."<sup>2</sup>

<sup>1</sup> Almost = *which*. In archaic German *so* is thus used: "Von allen, so da kamen."<sup>3</sup>

<sup>2</sup> This phrase is found again in the *Andreas*. See p. 216, l. 18.

<sup>3</sup> Cf. p. 125, l. 12 ff. <sup>4</sup> See 153. b.

<sup>5</sup> See 153. b.

<sup>6</sup> Dependent upon *gehwycleum* (154. b.).

<sup>7</sup> Here ends the song. The rest refers to Hrothgar's retainers.

## XV.

### THE ROUT OF THE ASSYRIANS.

(From the *Judith*.)

[Of this extract Ten Brink has said (*Early English Literature*): "To a lucid, well-constructed narrative are joined epic profusion, vigor, and animation. In the highest degree effective is the portrayal of Judith's return to Bethulia, of the warlike advance of the Hebrews, of the surprise of the Assyrian camp, the terror of the Assyrian nobles, who dare not disturb their lord in his rest, and finally of the disbandment and flight of the heathen host."

The portion here given omits the discovery of Holofernes' dead body by the Assyrians. It is based upon the Apocryphal book of *Judith*, the first few verses of the fifteenth chapter, especially verses 2, 5, 7, and 11. For further particulars see my edition of the *Judith*.

Attention is called to the device employed for indicating parallel or synonymous expressions, which have constituted one of the chief difficulties of OE. poetry. The device consists in the enclosure between reference-letters of the parallel expressions, the synonyms being designated by the same letters. For an example, see p. 204, ll. 5-7.]

pā wurdon bliðe burhsittende,<sup>1</sup>  
syððan hī gehýrdon<sup>2</sup> hū seo hälge<sup>3</sup> spræc [160]  
ofer hēanne<sup>4</sup> weall. Hēre wæs on lustum,  
wið þæs fæstengeates<sup>5</sup> fole ōnette,  
5 weras wif sōmod<sup>6</sup>; wornum and hēapum,  
ðrēatum<sup>7</sup> and ðrymmum þrungon and urnon  
ongēan ðā pēodnes mægð þūsendmælum, [165]

<sup>1</sup> See 28.

<sup>2</sup> See 19.

<sup>6</sup> Here almost = **and**. Through-

<sup>3</sup> See 55.

<sup>4</sup> See 58. 1.

out the following poetry, remem-  
ber 25.

<sup>5</sup> **Wið** sometimes governs the  
genitive; see 158.

<sup>7</sup> See 220.

ealde ge geonge; æghwylcum<sup>1</sup> wearð  
 mēn on ðēre medobyrig mōd<sup>2</sup> ārēted,<sup>3</sup>  
 syððan hie ongēaton þæt wæs<sup>4</sup> Iūdith cumen  
 eft tō eðle,<sup>5</sup> and ðā ofostlice  
 5 hie<sup>6</sup> mid ēaðmēdum in forlēton. [170]  
 þā sēo glēawe<sup>7</sup> hēt golde gefrætewod<sup>8</sup>  
 hyre ðīnenne<sup>9</sup> þancolmōde<sup>9</sup>  
 þæs hērewæðan hēafod<sup>10</sup> onwriðan,  
 and hyt<sup>11</sup> tō<sup>12</sup> bēhðe<sup>12</sup> blōdig<sup>13</sup> ætýwan  
 10 þām burhlēodum,<sup>14</sup> hū hyre æt beaduwe<sup>15</sup> ge- [175]  
 spēow.<sup>16</sup>

Spræc<sup>17</sup> ðā sēo æðele tō eallum þāni folce:—  
 “Hēr gē magon sweotole, sigerōfe hæleð,<sup>18</sup>  
 lēoda rāeswan,<sup>19</sup> on ðæs lādestan  
 hæðnes heaðorinces hēafod starian,  
 15 Holofernus<sup>20</sup> unlyfigendes,<sup>20</sup> [180]  
 þe ūs mōnna māest<sup>21</sup> \*morðra<sup>a</sup> gefrēmede,

<sup>1</sup> Belongs to mēn.

<sup>14</sup> Construc, and ætýwan hyt,

<sup>2</sup> Subject.

blōdig, þām burhlēodum, tō  
 bēhðe hū hyre, etc.

<sup>3</sup> What is the normal form of  
 this word (113)?

<sup>15</sup> Unusual form for beadwe,  
 from beadu.

<sup>4</sup> Note the auxiliary: *was come*,  
 not *had come*.

<sup>16</sup> See 190.

<sup>5</sup> See 23.

<sup>17</sup> For the order cf. Tennyson's  
 line from the song in *The Princess*: “Rose a nurse of ninety  
 years.”

<sup>6</sup> Acc. sing.

<sup>18</sup> See 152.

<sup>7</sup> See 181.

<sup>19</sup> Genitive.

<sup>8</sup> Modifies glēawe.

<sup>20</sup> y is sometimes found for i,  
 as well as for ie (19).

<sup>9</sup> Acc. sing.

<sup>21</sup> Māest seems to have two

<sup>10</sup> Object of onwriðan.

<sup>11</sup> For hit.

<sup>12</sup> = as a sign.

<sup>13</sup> Modifies hyt.

sārra <sup>4</sup>sorga<sup>5</sup>, and þæt swýðor<sup>1</sup> gýt<sup>2</sup>  
 ýean<sup>2</sup> wolde; ac him ne ñðe<sup>3</sup> God  
 lēngran līfes,<sup>4</sup> þæt hē mid lēððum ñā  
 eglan mōste<sup>5</sup>; ie him ealdror<sup>6</sup> ððþrōng<sup>7</sup>

[185]

5 þurh Godes fultum. Nū ic <sup>8</sup>guineua<sup>9</sup> gehwāne<sup>8</sup>

þyssa<sup>1</sup> <sup>10</sup>burglēoda<sup>11</sup> biddan wylle,<sup>1</sup>

<sup>12</sup>randwiggendra<sup>13</sup>, þæt gē recene ēow<sup>9</sup>

fýsan<sup>10</sup> tō gefeolte; syððan <sup>14</sup>frymða God<sup>15</sup>,

<sup>16</sup>ærfaest Cyning<sup>16</sup>, ēastan sēnde

[190]

10 lēohtne lēoman, berað <sup>17</sup>linde<sup>18</sup> forð,

<sup>19</sup>bord<sup>18</sup> for brēostum and byrnhōmas,

seīre helmas in sceadēna gemōng,

fyllan<sup>2</sup> <sup>20</sup>foletogān<sup>21</sup> fāgum sweordum,

fēge <sup>22</sup>frumgārās<sup>23</sup>. Fýnd<sup>2</sup> syndon ēowere<sup>24</sup>

[195]

25 gedēmed tō dēaðe and gē <sup>25</sup>dōm<sup>26</sup> āgon,<sup>27</sup>

<sup>28</sup>tīr<sup>2</sup> æt tohtan, swā ēow getāenod hafāð<sup>29</sup>  
 mihtig Dryhiten þurh mīne hand.”

þā wearð <sup>30</sup>snelra<sup>31</sup> werod snūde gegearewod,

senses and two constructions in this and similar passages. In one, it apparently = *chiefest*, and is construed with the preceding genitive; in the other = *most in number*, and is construed with the following genitive. Cf. *Andr.* 1447: “þā þe heardra māest hearna gefrēmedan”; *Bēow.* 2645: “forðām hē manna māest mārða gefrēmede”; etc.

<sup>1</sup> See above, p. 203, n. 20.

<sup>2</sup> See 19; 199. 1.

<sup>3</sup> See 129.

<sup>4</sup> See 159. *a.*

<sup>5</sup> See 137.

<sup>6</sup> Neuter.

<sup>7</sup> See 142.

<sup>8</sup> LWS. acc. of *gehwā*. See

154. *b.*

<sup>9</sup> See 184. *b.*

<sup>10</sup> Opt. pres. 2 plur.

<sup>11</sup> Construe, ēowere *fýnd* syndon *gedēmed*, etc.

<sup>12</sup> See 127. What two words in this line have the same root? Which is the derivative?

<sup>13</sup> Is this the usual form?

8 eēnras<sup>8</sup> tō eampe; stōpon<sup>1</sup> eynerōfe [200]  
 sēgas and gesidas, bēron [sige]pūfas,  
 fōron tō gefeolite forð on gerilite,  
 hæleð<sup>2</sup> under helmum of<sup>3</sup> dære hālgu byrig  
 5 on<sup>4</sup> dæt dægrēd sylf; "dynedan<sup>5</sup> seildas,  
 hlūde <sup>6</sup>hlummon<sup>6</sup>. þas se hlanc geſeah<sup>7</sup> [205]  
 wulf in walde,<sup>8</sup> and se wanna hrefn,  
 wælgifre fugel: wistan<sup>9</sup> bēgen  
 þet him<sup>8</sup> dā pēodguman pēlton<sup>9</sup> tilian  
 10 fylle<sup>10</sup> on fēgum; ac him flēah<sup>11</sup> on lāst  
 earu fētes<sup>12</sup> georn, frigfedera,<sup>13</sup> [210]  
 salowigpāda<sup>14</sup> sang hildeleōō,  
 hyrnednēbba. Stōpon<sup>1</sup> headorineas<sup>15</sup>,  
<sup>16</sup>beornas<sup>16</sup> tō beadlowe eborðum<sup>17</sup> beðealhte,

<sup>1</sup> See **stæppan**.

<sup>2</sup> Nom. plur. See 43. 9.

<sup>3</sup> = *from*, not *of*.

<sup>4</sup> = *at*.

<sup>5</sup> See **gefēon**.

<sup>6</sup> Is this the usual form?

See 21.

<sup>7</sup> Irregular for **wiston** (126).

<sup>8</sup> Not reflexive.

<sup>9</sup> See **þēcean**.

<sup>10</sup> = *feast*. See *Iliad* 22. 42: "Then quickly would dogs and vultures devour him on the field."

<sup>11</sup> See **flēogan**.

<sup>12</sup> See 155. c.

<sup>13</sup> See Shelley's description of the rooks, in the *Lines written among the Euganean Hills* :—

Gathering round with wings all hoar,

Through the dewy mist they soar.

\* \* \* \* \*

So their plumes of purple grain,  
Starred with drops of golden rain,  
Gleam, etc.

Perhaps Milton may have borrowed the word from OE. in *Il Pens.* 146: "dewy-feathered sleep."

<sup>14</sup> Note the three similar epithets of the **earn**.

<sup>15</sup> **Bord**, *border*, like **rand**, same meaning (see above, p. 204, l. 7), is poetically used for *shield*. So Gr. *trus* (akin to Eng. *withe*) meant a) a circle or rim made of *willow*; b) the outer edge or *rim* of the shield (like *ārvē*); c) the

°hwealfum lindum<sup>1</sup>, þā ðe hwile<sup>2</sup> ær  
 ęlðeodigra<sup>3</sup> \*edwīt<sup>a</sup> þoledon, [215]  
 hāðenra °hosp<sup>a</sup>; °him<sup>b</sup> þæt hearde wearð  
 æt ðām aescplegan<sup>4</sup> eallum<sup>5</sup> forgolden  
 5 °Assyrium<sup>b</sup>, syððan Ebrēas  
 under gūðfanum gegān<sup>6</sup> hæfdon<sup>6</sup>  
 tō ðām fyrdwīcum. Hie ðā frōmlīce [220]  
 lēton forð flēogan flāna scūras,  
 °hildenādran<sup>c</sup> of hornbogau,  
 10 °strālas<sup>c</sup> stēdehearde; styrmdon hlūde  
 grame gūðfrecan, gāras<sup>7</sup> sēndon  
 in heardra gemang. °Hæleð<sup>d</sup> wāron yrre,<sup>8</sup> [225]  
 °landbūende<sup>d</sup> lāðum cynne,  
 stōpon °styrnmōde<sup>d</sup>, °stērcelferhōe<sup>d</sup>  
 15 wrēlton unsōfte ealdgeniðlan<sup>9</sup>

round *shield* itself. A good illustration of its use is in Euripides, *Tro.* 1196-97, where Hecuba is speaking of Hector's shield. Potter translates:—

Yet how sweet to trace  
 The mark of his strong grasp, and  
 on the verge  
 Of thy high orb (*τροος*) the sweat.

<sup>1</sup> The material for the weapon, *linden* for *shield*.

<sup>2</sup> Acc. sing.: *for a time*.

<sup>3</sup> Dependent on *edwīt*.

<sup>4</sup> On *ash* as the designation of a *spear*, see Shakespeare, *Coriol.* 3. 5. 112-115:—

Let me twine  
 Mine arms about that body, where  
 against

My grained *ash* an hundred times  
 hath broke,  
 And scarr'd the moon with splin-  
 ters.

See also *Iliad* 22. 225 (where *μελίη*, *ash*, is used for *spear*): “Stood leaning on his bronze-pointed (*χαλκογλώχιος*, like the *ærgescōd* of *Bēowulf* 2778) *ashen-spear*.” For *aescplega* cf. ‘sword-play.’

<sup>5</sup> Agrees with *him* (164. *h*).

<sup>6</sup> Note this pluperfect, formed with an auxiliary.

<sup>7</sup> What is the meaning of the *gar* in Mod. Eng. *garlic*?

<sup>8</sup> See 19.

<sup>9</sup> Acc. plur. (168).

medowērige<sup>1</sup>; mundum<sup>2</sup> brugdon  
 scealcas of scēaðum<sup>3</sup> scīrmæled swyrd<sup>3</sup> [230]  
 eċcum gecoste,<sup>4</sup> slōgon eornoste  
 Assiria<sup>5</sup> ēōretmæcgas<sup>6</sup>,  
 5 ēnīðhyegende<sup>6</sup>, nānne ne sparedon  
 þæs f'hērefolces<sup>f</sup> hēanne<sup>6</sup> ne riene  
 f'ewicera manna<sup>f</sup> þe hīe ofercuman milton. [235]

\* \* \* \* \*

Him<sup>7</sup> mōn<sup>8</sup> fealit on läst,  
 mægenēacen<sup>9</sup> folc, öð se māesta dāl  
 10 þæs hēriges<sup>10</sup> læg hilde gesēged  
 on ðām sigewōnge, sweordum<sup>11</sup> gehēawen, [295]  
 wulfum tō willan,<sup>12</sup> and ēac wælgīfrum  
 fuglum tō frōfre. Flugon ðā ðe lyfdon  
 läðra lindwiggendra.<sup>13</sup> Him on läste fōr  
 15 swēot Ebrēa<sup>14</sup> a sigor<sup>15</sup> geweorðod<sup>6</sup>,  
 a dōme gedīrsod<sup>a</sup>; him<sup>16</sup> fēng b'Dryhten God<sup>b</sup> [300]  
 fēgre on<sup>17</sup> fultum,<sup>17</sup> b'Frēa aelmihtig<sup>b</sup>.  
 c'Hi<sup>c</sup> ðā frōmlīce fāgum swyrdum  
 c'hæleð higerōfe<sup>c</sup> hērpað<sup>18</sup> worhton

<sup>1</sup> Acc. plur.; agrees with **cald-**  
**geniðlan**.

<sup>10</sup> See 44. 2.

<sup>2</sup> See 174.

<sup>11</sup> See 174. c.

<sup>3</sup> Acc. plur.; irregular for  
**sweord**.

<sup>12</sup> = (as) a *delight to wolves*.

<sup>4</sup> Agrees with **swyrd**. See

<sup>13</sup> Depends on **ðA**.

**174. d.**

<sup>14</sup> Gen. plur.

<sup>5</sup> Gen. plur.

<sup>15</sup> Inst. without ending.

<sup>6</sup> From **hēan**, not **hēah**.

<sup>16</sup> The Hebrews.

<sup>7</sup> The Assyrians.

<sup>17</sup> = to (their) help. For the  
 construction see 164. e.

<sup>8</sup> See 89. e.

<sup>18</sup> Irregular for **hērepað** (for  
 -pæð).

<sup>9</sup> See 147.

þurh lāðra geinqng, linde hēowon,  
 scildþurh scēron: <sup>a</sup>scēotend <sup>a</sup>wēron [305]  
 gūðe gegrēmede, <sup>a</sup>guman Ebrēisce<sup>a</sup>;  
 þegnas on ðā til þearle gelyste<sup>1</sup>  
 5 gārgewinnes. Þēr on grēot gefēoll  
 se hȳhsta<sup>2</sup> dāl hēafodgerīmes  
<sup>a</sup>Assiria<sup>a</sup> caldordluguðe,<sup>3</sup> [310]  
<sup>a</sup>lāðan cymnes<sup>a</sup>: lȳthwōn beeōm  
 ewicera<sup>4</sup> tō cȳððe. Cirlon<sup>2</sup> cynerōfe,  
 10 wiggend<sup>5</sup> on wiðertrod, <sup>b</sup>wālscēl<sup>b</sup> oninnan,<sup>6</sup>  
<sup>b</sup>rēocende hrāw<sup>b</sup>; rūm<sup>7</sup> wæs tō nimanne  
 londbūendum on ðām <sup>c</sup>lāðestan<sup>c</sup>, [315]  
 hyra <sup>c</sup>ealdfēondum unlyfigendum<sup>c</sup>  
 heolfrig hērerēaf,— hyrsta<sup>8</sup> seȳne,<sup>2</sup>  
 15 bord and brād swyrd, brūne helmas,  
 dȳre<sup>2</sup> mādmas. Hæfdon dōmlīce  
 on ðām folestēde fȳnd<sup>9</sup> oferwunnen [320]  
 ēðelweardas,<sup>10</sup> ealdliettende<sup>9</sup>  
 swyrdum āswēfede<sup>11</sup>; hīc on swaðe rēston,  
 20 þū ðe him tō life lāðost wēron  
 ewicera cymna. Ðā scō enēoris eall,

<sup>1</sup> See 190.

<sup>2</sup> See 19.

<sup>3</sup> Either dependent upon, or parallel to, hēafodgerīmes.

<sup>4</sup> Dependent on lȳthwōn.

<sup>5</sup> For *ig* is sometimes found, as here, *igg*. What does this signify?

<sup>6</sup> Governs *wālscēl* and *hrāw*; the latter is an acc. plural.

<sup>7</sup> Translate, *there was a chance*

for the natives to capture from the most hated ones (lāðestan for -um).

<sup>8</sup> These nouns are all acc. plur.

<sup>9</sup> Acc. plur. <sup>10</sup> Nom. plur.

<sup>11</sup> Supply *hæfdon*. With *āswēbba*, in the sense of 'slay,' cf. the similar use of the Lat. *sopire* and the Gr. *εὐπάγειν* (the latter in Sophocles).

miēgða mērost, ānes mōnðes fyrst,<sup>1</sup> [325]  
 wlane<sup>2</sup> wundenlocc<sup>3</sup> wāgon<sup>4</sup> and lēddon<sup>5</sup>  
 tō ðēre beorhtan byrig Bethuliam  
 helmas and hupseax,<sup>6</sup> hāre byrnan,  
 5 gūðsceorp gumena golde gefrietewod,  
 mārra<sup>7</sup> mādma þonne mōn ānig [330]  
 āsēgan āeage scarofōneelra<sup>8</sup>;  
 eal þet ðā ðēodguman prymme geēodon,  
 cēne<sup>9</sup> under cumblum on eompwige  
 10 þurh Iūdithe<sup>10</sup> glēawe lāre  
 mægð<sup>11</sup> mōdigre. <sup>a</sup>Hī<sup>a</sup> tō mēde<sup>12</sup> hyre [335]  
 of ðām sīðfate<sup>13</sup> sylfre<sup>11</sup> brōhton  
<sup>a</sup>eorlas aescrōfe<sup>a</sup> Holofernes<sup>12</sup>  
 swoord and swātigne<sup>13</sup> helm, swylee ēac sīle byrnan,  
 15 gerēnode rēadum golde, and eal þet se rīnea baldor  
 swiðmōd<sup>14</sup> since<sup>15</sup> ālīte oððe sundoryrfes,<sup>15</sup> [340]  
 bēaga<sup>15</sup> and beorlitra mādma,<sup>15</sup> hī þet þēre beorhtan  
 idese  
 āgēafon gearofōncole.

<sup>1</sup> See 170.

<sup>9</sup> See Mayhew, *OE. Phonology*, § 365.

<sup>2</sup> Agreeing with *enēoris*.

<sup>10</sup> See 43. 2; here the **a** intrudes even into the sing.

<sup>3</sup> See *wegan*, and 189. 2.

<sup>11</sup> For *selfre* (166).

<sup>4</sup> Acc. plur.

<sup>12</sup> Genitive.

<sup>5</sup> Comp. and gen. plur.; see 60.

<sup>13</sup> Lit. *sweaty*, but in poetry

2. The position would seem to require *mārran mādmas*.

<sup>14</sup> Agrees with *baldor*.

<sup>6</sup> Depends on *ānig*.

<sup>15</sup> Dependent on *éal*.

<sup>7</sup> Modifies, or is parallel to,

<sup>16</sup> Gen. sing.

*ðēodguman*.

## XVI.

### SELECTIONS FROM THE ANDREAS.

[The *Andreas* is a poem of about 1722 lines (the numbering differs according to the edition). Jacob Grimm considered it and the *Elene* to be (Preface to his edition, p. iv) "the most ancient and instructive productions of Old English poetry, next to the *Beowulf*." With the help of Thilo, Grimm discovered (pp. xvi ff.) its source to be the *Acts of Andrew and Matthew*, written in Greek, and now published in Tischendorf's *Acta Apostolorum Apocrypha*, pp. 132-166. Besides this poem, there is a prose version which may be profitably consulted, and which is to be found in Bright's valuable *Anglo-Saxon Reader*, pp. 113-128. It is believed by many scholars that both these versions were made from a Latin translation of the Greek original, but this cannot be said to have been demonstrated, at least for the poem. The Greek original is discussed at length by Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*, pp. 546 ff. A portion of the Greek, corresponding to lines 235-349, is printed in Appendix III.

According to Lipsius, the scene of the poem is the northern coast of the Black Sea; though the Old English poet had Africa in mind (cf. l. 198), perhaps because the region about Colchis had by some been called the inner or second Ethiopia. The Marmedonia (l. 30) or Mermedonia of our text has been identified with Myrmecium, Gr. Μυρμήκιον, near the modern Yenikale, in the Crimea. Here are supposed to have dwelt the Cimmerians of Homer, and here, in classic times, were settled various Scythian tribes. Of the Tauri (Crimea was anciently the *Tauric Chersonesus*) Herodotus says (4. 103): "They sacrifice to the virgin all who suffer shipwreck, and any Greeks they meet with driven on their coasts, in the following manner: having performed the preparatory ceremonies, they strike the head with a club; some say they throw the body down from a precipice. . . . The Tauri themselves say that this deity to whom they sacrifice is Iphigenia, daughter of Agamemnon" (cf. Euripides' *Iphigenia in Tauris*, and Goethe's *Iphigenie*). This reputation clung to the region, for Tertullian says (*Adv. Marcionem* 1. 1): "Pontum ferocissimas gentes inhabitare, parentum cadavera cum pecudibus caesa convivio convorantes." Nor was the evil fame of the district diminished by the fact that Huns were settled here from the fourth to the sixth century, then Goths, and afterward Tartars.

The story of the poem, up to the beginning of our extract, is briefly this: St. Matthew was in imminent danger among the Mermedonians, a race of cannibals. In this extremity God appears to Andrew, and exhorts him to go to Matthew's assistance, which, after some reluctance, he prepares to do.

Bits of translation and interesting comments (not always correct), embracing much of our extract, are given by Brooke, *Hist. Early Eng. Lit.* pp. 169 ff., 413 ff.]

*Conversation between Andrew and the Sea-Captain.*

Gewāt<sup>1</sup> him þā <sup>a</sup>on ūltan<sup>a</sup> <sup>a</sup>mid ārdlæge<sup>a</sup> [235]

ofer sandhleoðu tō sās faruðe

þrīste on gepance, qnd his þegnas mid,  
gangan<sup>2</sup> on grēote; gārsecg<sup>3</sup> hlynede,<sup>4</sup>

5 bēoton brimstrēamas. Se beorn wæs on<sup>5</sup> hyhte,<sup>5</sup>

syððan hē on waruðe wīdfæðme<sup>6</sup> scip [240]

mōdig gemētte. Þā cōm <sup>b</sup>morgen torht<sup>b</sup>,

<sup>b</sup>bēacna beorhtost<sup>b</sup>, ofer breomo snēowan,  
hālig of heolstre; heofoncandel<sup>7</sup> blāc<sup>8</sup>

<sup>1</sup> See 184. a.

<sup>2</sup> See 199. 1.

<sup>3</sup> Sweet (*Engl. Stud.* 2. 314-316) explains this word as being, not a compound of *gār* and *secg* (= *spear* + *man*, according to Bosworth, as if a personification like Neptune with his trident; or = *spear* + *sedge*, with Leo, the tips of the waves being likened to spears), but as arising by metathesis from the Runic word *gāsric* (cf. the name of the Vandal king, *Gaisaricus*), as if *gās* + *ric*. The *gās*- would correspond to Old Norse *geisa*, to

*chafe, rage*; the *-ric* as in Ger. *wüterich*; so that *gāsric* would = *the rager*.

<sup>4</sup> Brooke translates this line: “Trampled o'er the shingle. Thundered loud the ocean.”

<sup>5</sup> Nearly = *joyful, rejoiced*. Gr. ‘rejoiced with very great joy.’

<sup>6</sup> Poetic license; Gr. ‘a little ship.’ Cf. the Homeric *κολλη νηῦς*.

<sup>7</sup> = *the sun*. Of ‘candle’ the *New Eng. Dict.* says: “One of the Latin words introduced at the English Conversion, and long associated chiefly with religious

<sup>8</sup> See *blīcan*.

ofer lagoflōdas. Hē ðær <sup>c</sup>lidweardas <sup>c</sup>  
 þrymlīce þrȳ <sup>c</sup>þegnas <sup>c</sup> gemētte,<sup>1</sup> [245]  
<sup>c</sup>mōdiglīce mēnn <sup>c</sup>, on mērebāte  
 sittan sīðfrōme, swylee hīe ofer sāe cōmon.<sup>2</sup>  
 5 þæt<sup>3</sup> wæs Drihten sylf, dugeða<sup>4</sup> Wealdend,<sup>4</sup>  
 ēcc, ælmīltig, mid his ƿnglum twām.  
 Wāeron <sup>d</sup>hīe<sup>d</sup> on gescirplan <sup>e</sup>scipfērendum <sup>e</sup>, [250]  
<sup>d</sup>eorlas<sup>d</sup> onlīce <sup>e</sup>ēalīðendum <sup>e</sup>,  
 þonne hīe on flōdes fæðm<sup>5</sup> ofer feorne weg  
 10 on cald wāter cēolum<sup>6</sup> līcað.<sup>7</sup>  
 Hīe ðā gegrētte sē ðe on grēote stōd,  
 fūs<sup>8</sup> on<sup>8</sup> faroðe fægn<sup>9</sup> reordade:— [255]  
 “Hwanon cōmon gē cēolum līðan,  
 mācræftige mēnn, on mērepissan  
 15 āne<sup>10</sup> āgflotan? hwanon ēagorstrēam  
 ofer yða gewealc ēowic<sup>11</sup> brōhte?”  
 Him þā qndswarode ælmihti<sup>12</sup> God, [260]  
 swā<sup>13</sup> þæt ne wiste sē ðe þæs wordes bād,<sup>14</sup>

observances. . . . This sacred character of the word bears off the OE. poetic compounds.” Cf. *Rom. and Jul.* 3. 5. 9.: “Night’s candles are burnt out.” See also Shakespeare’s metaphorical sense of *lamp*, and cf. the Gr. λαμπάς, Lat. *lampas*, in poetical use.

<sup>1</sup> So Sievers; not in MS.

<sup>2</sup> = *had come*.

<sup>3</sup> What is the antecedent of *þæt*?

<sup>4</sup> = *Lord of hosts*.

<sup>5</sup> = *expanses*, originally *embracing arms, embrace*.

<sup>6</sup> Not *keel*, but *ship*.

<sup>7</sup> The radical meaning is, *to move in any swift or impetuous manner*.

<sup>8</sup> = *ready, eager for*. One would expect the acc. faroð.

<sup>9</sup> MS. frægn. <sup>10</sup> Inst. sing.

<sup>11</sup> See 81. 1. <sup>12</sup> See 28.

<sup>13</sup> = *in such a manner*. One is inclined to substitute ƿeah, as making better sense.

<sup>14</sup> See bīdan, and 156. 7.

hwæt sē manna wæs      meðellēgendra,<sup>1</sup>  
 þe hē þær on waroðe      wiðpingode:—  
 “Wē of Marmedonia      mēgðe syndon  
 feorran gefereðe;      ūs mid flōde her      [265]  
 5      on hranrāde<sup>2</sup>      “hēahstefn<sup>3</sup> mæca<sup>4</sup>;  
 “snellie sēmearh<sup>4</sup>      snūde<sup>5</sup> bewunden,<sup>5</sup>  
 ðð-þæt wē þissa lēoda      land gesōhton  
 wære<sup>6</sup> bewrecene,      swā ūs wind fordrāf.”  
 Him þā Andreas      ēadmōd onewæð:—      [270]  
 10 “Wolde ic þe biddan,      þēh<sup>7</sup> ic þe “bēaga<sup>8</sup> lȳt,  
 “sineƿe-orðunga<sup>9</sup>,      syllan meahte,  
 þæt þū ūs gebrōhte      “brante<sup>8</sup> cēole<sup>9</sup>,  
 “hēa hornscipe<sup>9</sup>,      ofer hwæles ȳðel  
 on þære mēgðe;      bið<sup>9</sup> ðē meord<sup>10</sup> wið God,      [275]  
 15 þæt<sup>11</sup> þū ūs on läde      līðe weorðe.”  
 Eft him qndswarode      aðelinga Helm<sup>12</sup>  
 of<sup>13</sup> ȳðlide,      ƿengla Scippend:—  
 “Ne magon þær gewunian      wīdfērende,

<sup>1</sup> Cf. the Homeric *μέροψ* as an epithet, and in later use as an equivalent, of *men, mortals* (so *IL* 2. 285), and see p. 222, l. 9.

<sup>2</sup> With this sense of *rād, road*, may be compared the Gr. *κέλευθος, πόρος*, as in the Homeric *ἰχθυόεντα κέλευθα* (*Od.* 3. 177), *fishy roads*; see also *Æschylus' πόρον ολυμπῶν (Prom. 281)*, *track of birds*.

<sup>3</sup> Cf. the Gr. *ὑψηπρῷος*.

<sup>4</sup> Cf. *Od.* 4. 708: “Swift ships, that serve men for horses on the sea” (*ἀλός θαλασσοῖς*). See p. 226, l. 2.

<sup>5</sup> = *encompassed with speed, swift*.

<sup>6</sup> An unusual word for *ocean*.

<sup>7</sup> In this poem, *ea* (ēa) not seldom becomes *e* (ē), especially before palatal consonants (10).

<sup>8</sup> See 174. *a.*

<sup>9</sup> Future sense, as frequently with *bið*.

<sup>10</sup> Anglian form for WS. *mēd*, related to Gr. *μαρθός* (Mayhew, *OE. Phon.* § 365).      <sup>11</sup> *þær* = *iff*?

<sup>12</sup> Not *helmet*, but *protector*.

<sup>13</sup> = *from, as often*.

nē þār ȝlþeodige eardes<sup>1</sup> brūcað, [280]  
 ah in þāre ceastrē cwealm<sup>2</sup> þrōwiað  
 þā ðe feorran þyder feorh<sup>3</sup> gelædaþ<sup>3</sup>;  
 qnd þū wilnast<sup>4</sup> nū ofer wīlne mēre,  
 5 þaet ðū on þā fēgðe þīne fēore spilde?"  
 Him þā Andreas āgef qndsware:— [285]  
 "Ūsic lust hwēteð<sup>5</sup> on þā lēodmearce,  
 mycel mōdes liht<sup>6</sup> tō þāre māran byrig,  
 þeoden<sup>7</sup> lēofesta, gif þū ūs þīne<sup>8</sup> wilt  
 10 on mērefaroðe miltse gecyðan."  
 Him qndswarode ȝengla þeoden, [290]  
 Nēregend<sup>9</sup> fīra, of nacan<sup>10</sup> stefne:—  
 "Wē ðē ēstlice mid ūs willað  
 fērigan<sup>9</sup> frēolice ofer fisces<sup>11</sup> bæð<sup>11</sup>  
 15 efne tō þām lande, þār<sup>12</sup> þē lust myneð  
 tō gesēcanne, syððan<sup>13</sup> gē ȝowre [295]  
 "gafulrēdenne<sup>14</sup> āgifen habbað,  
 "sceattas gescrifene<sup>15</sup>; swā ȝow scipwearðas  
 āra<sup>14</sup> ofer ȝybord unnan willað."  
 20 Him<sup>15</sup> þā ofstlice Andreas wið,  
 winepearfende, wordum mālde:— [300]

<sup>1</sup> See 156. *e.*

<sup>2</sup> Acc.

<sup>3</sup> Periphrastic for 'go.'

<sup>4</sup> Elliptic, like Shakespeare's (*M. W. 3. 2. 88*) "I *will* to my honest knight."

<sup>5</sup> A following verb of motion understood.

<sup>6</sup> Here = *bent*.

<sup>7</sup> Formed from ȝēod, as *dryht*.

en from *dryht*; cf. *cyning*, with a different ending, from *cyn*.

<sup>8</sup> Agrees with *miltse*.

<sup>9</sup> See 18. <sup>10</sup> Gen. sing.

<sup>11</sup> Kenning (215) for 'ocean.'

<sup>12</sup> Almost = *that*. Cf. *there* in Mod. Eng. *thereto*.

<sup>13</sup> = *as soon as*.

<sup>14</sup> MS. *aras*. See 156. *i.*

<sup>15</sup> Governed by *wið*.

“Næbbe ic fæted gold nē feohgestrēon,  
 welan nē wiste,<sup>1</sup> nē wīra gespann,  
 landes<sup>2</sup> nē locenra bēaga,” þæt ic þē mæge *“lust”*  
 āhwættan,  
*“willan”* in worulde, swā ðū worde beewist.<sup>4</sup>”

5 Him þā beorna Breogo, þær<sup>5</sup> hē on bolcan sæt, [305]  
 ofer waroða<sup>6</sup> geweorp<sup>6</sup> wiðþingode:—  
 “Hū gewearð þē þes,<sup>7</sup> wine lēofesta,  
 ðæt ðū sēbeorgas sēcan woldes,<sup>8</sup>  
 mērestrēama gemet, māðmum bedæled  
 10 ofer cald cleofu<sup>9</sup> cēoles<sup>10</sup> nēosan? [310]  
 Nafast þē tō frōfre on faroðstræte  
 hlāfes wiste nē hlutterne<sup>11</sup>  
 dryne tō dugoðe<sup>12</sup>? Is se drohtað strang  
 þām þe lagoläde lange<sup>13</sup> cunnaþ.”

15 Ðā him Andreas ðurh qndsware, [315]

<sup>1</sup> Not the verb.

<sup>2</sup> The construction suddenly changes to the genitive, as if some word like *āht*, *aught*, had been introduced. The poet is apparently trying to adapt to this place the **landes** and **locenra bēaga** of *Beowulf* 2206, there a partitive genitive.

<sup>3</sup> Now only existing as *bee*, a nautical term for a ring or hoop of metal. See *New Eng. Dict.* s.v. *Bee*<sup>2</sup>.

<sup>4</sup> See *beeweðan*.

<sup>5</sup> Nearly = *from where*.

<sup>6</sup> Kemble translates, *the dash-ing of the waves*; but *waroð*

does not mean *wave*. I would suggest *the smiting of the shores*, perhaps meaning the plunging of the breakers.

<sup>7</sup> Anticipatory of the relative sentence, *þæt þū*, etc.

<sup>8</sup> On the omission of final *t*, see 95.

<sup>9</sup> See *clif*, and 20.

<sup>10</sup> See 156. *m.*

<sup>11</sup> An instance of an originally long vowel rendered short by the gemination of the following consonant.

<sup>12</sup> The Greek has *διατροφήν*, *sustenance* (p. 240).

<sup>13</sup> Adj.

wīs on gewitte, wordhord<sup>1</sup> onlēac<sup>2</sup> :—  
 “Ne gedafenað<sup>3</sup> þē, nū þē Drylten geaf<sup>4</sup>  
 welan qnd wiste qnd woruldspēde,  
 ðæt ðū qudsware<sup>5</sup> mid oferhygduni,  
 5 sēcge<sup>6</sup> sārewide<sup>7</sup>; sēlre bið wāghwām [320]  
 þæt hē ēaðmēdum<sup>8</sup> ellenfūsne  
 oncnāwe cūðlice, swā þæt Crīst bebēad,  
 þēoden þrymfæst. Wē his þegnas<sup>9</sup> synd,  
 gecoren tō cēmpum. Hē is Cyning on<sup>10</sup> riht,<sup>11</sup>  
 10 Wealdend qnd Wyrhta wuldorþrymmes, [325]  
 ān ēce God eallra gesceafta,  
 swā hē ealle befēhð ānes<sup>12</sup> a cræfte<sup>13</sup>  
 hefon<sup>14</sup> qnd eorðan a hālgum mihtum<sup>15</sup>,  
 sigora sēlost.<sup>16</sup> Hē ðæt sylfa cwæð,  
 15 Fæder folca<sup>17</sup> gehwæs, qnd ūs fēran hēt [330]  
 geond ginne grund gāsta<sup>18</sup> strēonan :—  
 ‘Farað<sup>19</sup> nū geond ealle eorðan scēatas<sup>20</sup>  
 emne swā wide swā wæter bebūgeð,<sup>21</sup>

<sup>1</sup> That is, spoke. <sup>2</sup> See 190.

<sup>3</sup> Translate, *hath given*.

<sup>4</sup> Acc. sing. <sup>4<sup>a</sup></sup> MS. *sece*.

<sup>5</sup> Inst. sing., parallel with *mid oferhygdum* (174).

<sup>6</sup> Perhaps adv. (72).

<sup>7</sup> When did the word *thane* cease to be employed in literature?

<sup>8</sup> Either = *rightfully, by rights*, or perhaps an adj. *onriht* = *legitimate, rightful*.

<sup>9</sup> = *sole, lit. of one (alone)*.

<sup>10</sup> Unusual for *heofon*.

<sup>11</sup> One is inclined to substitute *sellend*, *bestower*, which occurs three times with *sigora* in the poetry, whereas *sigora sēlost* is otherwise unknown.

<sup>12</sup> Dependent on *gehwæs*.

<sup>13</sup> See 156. n; 199. 1.

<sup>14</sup> An interesting parallel to this paraphrase (a free one even in the Greek original) of Matt. 10. 1 ff. is found in the poem of *Christ*, 480–489.

<sup>15</sup> MS. *sceattas*.

<sup>16</sup> Cf. p. 201, l. 1.

oððe stælewangas stræte<sup>1</sup> geliegap<sup>2</sup>:  
 bodiað æfter burgum beorhtne gelefan [335]  
 ofer foldan fæðm; ic ēow freeðo healde.<sup>3</sup>  
 Ne ðurfan<sup>4</sup> gē on þā före frætwe lēdan,  
<sup>5</sup> gold ne seolfor; ic ēow gōda gehiwaes<sup>6</sup>  
 on ēowerne āgenne dōm ēst āhwette.<sup>7</sup>  
 Nū ðū seolfa<sup>8</sup> miht sīð īuserne<sup>9</sup> [340]  
 gehīran hygeþancol<sup>10</sup>; ic sceal hraðe cunnan  
 hwæt ðū us tō<sup>11</sup> luguðum<sup>12</sup> gedōn wille.”  
 10 Him þā quidswarode ēce<sup>13</sup> Dryhten:—  
 “Gif gē syndon þegnas þas<sup>14</sup> þe þrym āhōf  
 ofer middangeard, swā gē mē sēcgaþ, [345]  
 qnd gē gehēoldon<sup>15</sup> þæt ēow se Hālga bēad,  
 þonne ic ēow mid gefēan fērian wille  
 15 ofer brimstrēamas, swā gē bēnan<sup>16</sup> sint.”  
 þā in cēol stigon<sup>17</sup> collenfyrhōe,<sup>18</sup>  
 ellenrōfe; āghwyleum wearð [350]  
 on mērefaroðe mōd geblißod.  
 Ðā ofer yða geswing Andreas ongann  
 20 mērelīðendum<sup>19</sup> miltsa<sup>20</sup> biddan<sup>21</sup>

<sup>1</sup> Acc. sing. <sup>2</sup> = *border.* <sup>13</sup> = *its; Gr. τὴν φιλανθρωπίαν, (as a)*

<sup>3</sup> Future sense. <sup>14</sup> *kindness.* <sup>12</sup> MS. *ēce.*

<sup>4</sup> For *ðurfon* (131). <sup>15</sup> = *of that one, of him.*

<sup>5</sup> Not *lead*, but *carry* (Gr. *βαστάζει*). <sup>16</sup> Translate, *have kept, ob-*  
*served.*

<sup>6</sup> Dependent on *ēst*.

<sup>15</sup> = *petitioners.*

<sup>7</sup> = *supply; not the normal*  
*sense of the word.*

<sup>16</sup> So in Latin: *ascendere navem.*

<sup>8</sup> See *self*, and 21.

<sup>17</sup> *-fyrhōe* irregular for *-ferhōe*.

<sup>9</sup> See 81. 1.

<sup>18</sup> = *for the seafarers.*

<sup>10</sup> Agrees with *ðū*.

<sup>19</sup> See 156. b.

<sup>11</sup> = *for (our) benefit, lit. bene-*

<sup>20</sup> *Biddan* here takes three

cases after it. Explain.

wuldres Aldor, qnd þus wordum cwæð:—  
 “Forgife þe <sup>a</sup> Dryhten <sup>a</sup> dōmweorðunga — [355]  
 willan in worulde, qnd in wuldre blæd —  
<sup>a</sup> Meotud mancynnes<sup>a</sup>, swā ðū mē hafast<sup>1</sup>  
 5 on þyssum sīfæte sybbe gecyðed!”

*The Voyage. — Storm at Sea.*

Gesæt him þū se hälga Holmwearde<sup>2</sup> neah,  
 æðele be Æðelum. Æfre ic ne hýrde [360]  
 þon<sup>3</sup> cymlicor cēol gehladenne<sup>4</sup>  
 hēahgestrēnum. <sup>b</sup> Hæleð<sup>b</sup> insæton,  
 10 <sup>b</sup> þeodnas<sup>b</sup> þrymfulle, <sup>b</sup> þegnas<sup>b</sup> wlitige.  
 Ðū reordode rīce þeoden,  
 ēce, ælmilhtig, heht<sup>5</sup> his <sup>a</sup> ḥengel<sup>a</sup> gān, [365]  
<sup>a</sup> mærne maguþegn<sup>a</sup>, qnd mēte syllan,<sup>6</sup>  
 frēfran fēasceaftne<sup>7</sup> ofer flōdes wylm,  
 15 þæt hīe þe<sup>8</sup> ēað<sup>9</sup> mihton ofer ýða gejring  
 drohtað aðrēogan. þā <sup>b</sup> gedrēfed<sup>b</sup> wearð,  
<sup>b</sup> onhrēred<sup>b</sup> hwælmere; hornfisc plegode, [370]  
 glād<sup>10</sup> geond gärsecg, qnd se grāga mæw

<sup>1</sup> Is this the normal form?

*Andreas* for the infinitive of *Bēo-wulf*. The former construction is unusual.

<sup>2</sup> Probably *Helmwearde* = *guardian of the tiller or helm*; but see *Vocabulary*.

<sup>5</sup> Anglau (probably identical with the original) form for *hēt* (110).

<sup>3</sup> = *than that*, inst. of *ðæt*.

<sup>6</sup> For *sellan*.

<sup>4</sup> This sentence seems to be imitated from *Bēow*. 38-39: —

<sup>7</sup> Meaning Andrew, though the next line has *hīe*.

Ne hýrde ic cymlicor cēol gegyrwan  
 hildewēpnūm and heaðowēdum.

<sup>8</sup> For *ðy* (84). <sup>9</sup> For *ieð*.

Note that the past participle is substituted in the passage from

<sup>10</sup> See *glīdan*.

wælgifre<sup>1</sup> wand; wedercandel swearc,<sup>2</sup>  
 windas wēxon,<sup>3</sup> wēgas grundon,  
 strēamas styredon, strēngas gurron,<sup>4</sup>  
 wædo gewætte<sup>5</sup>; wæteregsa stōd<sup>6</sup>

[375]

5 prēata pryðum. Pegnas wurdon

<sup>1</sup> Agrees with mæw.

<sup>2</sup> See sweorcan.

<sup>3</sup> There is no hint of any extraordinary commotion, much less of a storm, in the original. Of all this long description there is nothing except, "They were troubled because of the sea." Brooke says (p. 416): "The storm is now described in words that come, one after another, short, heavy, and springing, like the blows of the waves, and the gusts of wind. We know as we read that the writer had seen the thing."

<sup>4</sup> See georran.

<sup>5</sup> Part of Baskerville's note, in his edition, is: "wædo gewætte, the wet weeds (sails); wet with waters, Kemble; waves swelled, Grein; replebutur aquis, vulnus maledicet, Grimm; wædo gewætte is in apposition with strengas." Wædo (with short æ) might be nom. (acc.) plur. of wæd, sea. But the phrase is obscure.

<sup>6</sup> A peculiar use of standan, to indicate motion rather than rest. In Mod. Eng. this general

sense is represented by phrases like 'stand back,' 'stand off from shore,' 'stand up,' 'stand out,' etc. In OE. poetry, standan is frequently used with ege or egesa (similarly in ON.); thus in Ps. 104. 33 (105. 38), *cedidit timor eorum super eos: him pēr egesa . . . stōd*, where the King James version has, *the fear of them fell upon them*. The transformation of this idiom into *stand in awe of* is interesting. Note that the dative is still retained in this quotation, of about A.D. 1380 (*Sir Ferumbras* 408): "Of whame men stondeð aye" [i.e. awe]. However, men being eventually understood as nom. in such a sentence as the last (cf. *Towneley Mysteries*, 305 [ab. 1460]): "I stand great aghe"), *in* was supplied before *awe*, as in this from Lydgate (ab. 1413): "Of theyre lord and god to stande *in* awen." See *New Eng. Dict.* s.v. *awe*. The Scandinavian influence in Middle English confirmed the idiom, and assisted in its development.

æcolmōde;    ænig<sup>1</sup> ne<sup>1</sup> wēnde<sup>2</sup>  
 þæt hē lifgende    land begēte,  
 þāra<sup>3</sup> þe mid Andreas    on ēagorstrēam  
 cēol gesōlhte.    Næs<sup>4</sup> him cūð þā gȳt    [380]  
 5    hwā þām sāflotan    sund<sup>5</sup> wīsode.  
 Him þā "se hālga<sup>6</sup>    on holmwege  
 ofer ārgeblōnd    "Andreas<sup>7</sup> þā gīt,  
 \*þegn þēdēnhold,<sup>8</sup>    þāne gesāgde  
 rīcum Rēsboran,    þā hē gereordod wæs:—    [385]  
 10    "Dē pissa swāsenda<sup>9</sup>    <sup>b</sup>sōðfæst Meotud,<sup>b</sup>  
<sup>b</sup>lifes Lēohtfruma,<sup>b</sup>    lēan forgilde,  
<sup>b</sup>weoruda Waldend,<sup>b</sup>    qnd þē wist<sup>7</sup> gife,  
 heofonlicne hlāf,    swā ðū <sup>c</sup>hyldo<sup>c</sup> wið mē  
 ofer firigendstrēam<sup>8</sup>    <sup>c</sup>frēode<sup>c</sup> gecyðdest!    [390]  
 15    Nū synt geþrēade    <sup>d</sup>þegnas mīne<sup>d</sup>,  
<sup>d</sup>geonge gūðrincas<sup>d</sup>;    <sup>e</sup>gūrsecg<sup>e</sup> hlymmeð,  
<sup>e</sup>geofon<sup>9</sup> gēotende<sup>e</sup>;    grund<sup>10</sup> is onhrēred,<sup>11</sup>  
 dēope<sup>12</sup> gedrēfed;    <sup>f</sup>duguð<sup>f</sup><sup>13</sup> is geswēnced,

<sup>1</sup> Translate, *no one*.    <sup>2</sup> See 4.

<sup>3</sup> Dependent on *ænig*.

<sup>4</sup> For lines 4–14 the Greek has: “Andrew answered and said unto Jesus, not knowing that it was Jesus, The Lord give thee heavenly bread from his kingdom.”

<sup>5</sup> = either *ocean* or *course*, probably the latter; cf. p. 226, l. 2.

<sup>6</sup> See 153. *e.*

<sup>7</sup> = *as food*.

<sup>8</sup> For *firgenstrēam*.

<sup>9</sup> MS. *heofon*; but this seems like an echo of *Bēow.* 1690–91:—

syððan flōd ofslōh,  
gifen gēotende

(= *streaming sea*; *raging sea*,  
Garnett; *gurgling currents*, Hall;  
*raging ocean*, Earle).

<sup>10</sup> Probably = *sea*; an unusual sense. Cf. p. 223, l. 1.

<sup>11</sup> See p. 218, ll. 16, 17.

<sup>12</sup> Adv.

<sup>13</sup> Related to Ger. *tugend* (cf. 30), OE. *dugan* (128), and Mod. Eng. *doughty*. There is an interesting OE. phrase, *duguð* and *geoguð* (cf. *Bēow.* 160, etc.),

"mōdiga mægen"<sup>1</sup> myclum<sup>2</sup> gebysgod." [395]  
 Hm of holme<sup>3</sup> onewæs hæleða Scyppend:—  
 "Læt mū geferian "flotan"<sup>4</sup> ñserne,  
 "Hid<sup>5</sup> tō lande ofer lugnæsten,  
 5 qnd þonne gebidan<sup>6</sup> beornas þine,  
 ðaras on earde, hwaenne<sup>7</sup> þā eft cyme." [400]  
 Ðdre<sup>8</sup> him þā "eorlas<sup>9</sup> ȝagēfon"<sup>10</sup> qndsware,  
 "þegnas þrohtearde<sup>11</sup>— þafigan<sup>12</sup> ne wolden  
 ðæt hie forlēton æt lides stefnan<sup>13</sup>  
 10 leofne lārēow, qnd him<sup>14</sup> land euron—  
 "Hwider hrweorfað wē līlāfordlēase,<sup>15</sup> [405]  
 gēomormōde, gōde<sup>16</sup> orfeorne,  
 synnum<sup>17</sup> wunde, gif wē swiċas þē<sup>18</sup>?  
 Wē<sup>19</sup> bið <sup>20</sup>lāðe<sup>21</sup> on landa gehwām,  
 15 folcum <sup>22</sup>fracoðe<sup>23</sup>, þonne fira bearn,  
 ellenrōfe, æht<sup>24</sup> besittan, [410]

which almost = *knights and squires*. The word is worth a little study.

<sup>1</sup> See 72.

<sup>2</sup> Perhaps mistaken for **hel-**man, the *helm* of the ship.

<sup>3</sup> Construe, *læt þine beornas gebidan*.

<sup>4</sup> Here = *until*.

<sup>5</sup> For **ædre**.

<sup>6</sup> For **ȝagēfon**. <sup>7</sup> See 18.

<sup>8</sup> See **stefna**, a collateral form of **stefn**.

<sup>9</sup> See 184. *a.*

<sup>10</sup> See 165. *1.*

<sup>11</sup> See 174. *d.*

<sup>12</sup> See 164. *v.*

<sup>13</sup> This reply is largely original, and exhibits a characteristic

trait of our ancestors — loyalty to a rightful lord. See Gummere, *Germanic Origins*, pp. 261-269; to the citations given there might be added the account of Cynewulf and Cyneheard, from the Saxon Chronicle for 755. One sentence from it will illustrate: "Qnd þā eutēdon hie þæt him nānig māg līcōfra nāre þonne hiera līlāford, qnd hie nāfre his banan folgian noldon."

<sup>14</sup> **Æht** (sometimes **eaht**) is not to be confounded with **æht** (4); **æht besittan** = *sit in council*; here almost = *consult, discuss, debate*.

hwyle hira sēlost<sup>1</sup> symle gelæste  
 hlāforde<sup>2</sup> æt hilde, þonne hand qnd rōnd  
 on beaduwange billum forgrunden<sup>3</sup>  
 æt nīðplegan nearu þrōwedon.”

*Andrew relates Christ's Stilling of the Tempest.*

5 þā reordade “rice þēoden”, [415]  
 “wārfæst Cining” word stunde<sup>4</sup> āhōf: —  
 “Gif ðū þegn sīe þrymsittendes  
 Wuldorcyninges, swā ðū worde becwist,  
 rēce þā gerȳnu, hū hē reordberend<sup>5</sup>  
 10 lērde under lyfte. Lang is þes sīðfæt [420]  
 ofer fealuwne flōd; frēfra þīne  
 mæcgas on mōde. Mycel is nū gēna  
 lād ofer lagustrēam, land swīðe feorr  
 tō gesēcanne<sup>6</sup>; sund is geblōnden,<sup>7</sup>

<sup>1</sup> Adv. (76).

<sup>2</sup> In Carlyle's *Past and Present* (Bk. 3, Chap. 10) occurs this piece of etymologizing: “Ironcutter, at the end of the campaign, did not turn off his thousand fighters, but said to them: ‘Noble fighters, this is the land we have gained; be I Lord in it,—what we will call *Law-ward*, maintainer and *keeper* of Heaven's *Laws*: be I *Law-ward*, or in brief orthoepy *Lord* in it, and be ye Loyal Men around me in it.’” Again (Chap. 18): “If no pious *Law-ward* would remember it, always some pious

Lady (‘*Hlaf-dig*,’ Benefactress, ‘*Loaf-giveress*,’ they say she is,—blessings on her beautiful heart !) was there.” So Ruskin, in *Sesame and Lilies* (Of Queens' Gardens): “Lady means ‘bread-giver’ or ‘loaf-giver,’ and Lord means ‘maintainer of laws.’”

Are these etymologies correct?

<sup>3</sup> MS. *foregrunden*.

<sup>4</sup> = *at this time, now.*

<sup>5</sup> Acc. plur. (43. 6). See p. 213, note 1.

<sup>6</sup> Cf. our modern ‘far to seek.’

<sup>7</sup> Cf. *Æn.* 1. 107: “furit æstus harenis.” MS. reads *sand*.

grund<sup>1</sup> wið grēote. God ēaðe mæg [425]  
 hēaðolīðendum<sup>2</sup> helpe<sup>3</sup> gefrēmman.<sup>4</sup> “  
 Ongan þā glēawlīce “gingran sīne<sup>5</sup>  
 “wuldorspēlige weras<sup>6</sup> wordum trymman:—  
 5 “Gē þæt gehogodon, þā gē on holm stigen, [430]  
 þæt gē on fūra<sup>7</sup> folc feorh<sup>8</sup> gelēddon,”  
 qnd for Dryltnes lufan<sup>9</sup> dēað prōwodon<sup>10</sup>  
 on Ælmyrcna<sup>11</sup> ēðelrīce,  
 sāwle<sup>12</sup> gesealdon.<sup>8</sup> Ic þæt sylfa wāt,  
 10 þæt ūs gescyldeð Scyppend ęngla,  
 weoruda Dryhten. Wāterēgesa sceal, [435]  
 gedȳd<sup>11</sup> qnd geþrēatod þurh Prȳðeining,  
 lagu lācende, līðra wyrðan.<sup>12</sup>  
 Swā<sup>13</sup> gesēlde<sup>14</sup> iu þæt wē on sēbāte  
 15 ofer waruðgewinn wæda<sup>15</sup> cunnedan [440]  
 faroðrīdende. Frēne þūhton  
 egle ēalāda; ēagorstrēamas  
 bēton bordstæðu; brim oft onewæð,  
 yð ōðerre.<sup>16</sup> Hwilum uppāstōd

<sup>1</sup> Probably = *sea*. Cf. p. 220, note 10.

<sup>2</sup> Perhaps for **hēahsō-**, in the sense of *the high sea*; cf. Lat. *altum*. <sup>3</sup> Acc. sing.

<sup>4</sup> It is not till this point is reached, in the Greek original, that the journey is begun!

<sup>5</sup> From **fāh** (48. 3).

<sup>6</sup> Periphrastic, something like our ‘directed your steps.’

<sup>7</sup> From the weak *lufe*.

<sup>8</sup> Optative.

<sup>9</sup> *Allmūrk(y)* = *Ethiopians*; but the poet is here mistaken. See the prefatory remarks, p. 210.

<sup>10</sup> Here = *life*. <sup>11</sup> Cf. p. 227, l. 19.

<sup>12</sup> For **weorðan**.

<sup>13</sup> Brooke remarks (p. 417): “It is a happy situation which the poet conceives, for Andrew, not knowing that Christ himself is seated beside him in the stern, tells Christ a story of Christ.” Cf. Mk. 4. 36 ff.

<sup>14</sup> See 190. <sup>15</sup> See 156. *d.*

<sup>16</sup> Dat. sing. Cf. Ps. 42. 7.

of brimes bōsme on bātes faeðm  
 egesa ofer yðlid. Aelmīhtig þær, [445]  
 Meotud maneynnes, on mēreþyssan  
 beorht bāsnode. Beornas wurdon  
 5 forlite on mōle; friðes<sup>1</sup> wilnedon,  
 miltsa<sup>1</sup> tō<sup>2</sup> Mārum.<sup>3</sup> Þā sēo mēnigo ongan  
 clypian on cēole; Cyning sōna ārās, [450]  
 ēnsla Ēadlifa yðum<sup>4</sup> stilde,  
 wæteres wælmum; windas prēade;  
 10 sā sessaile,<sup>5</sup> smylte wurdon  
 mōrestrēama gemeotu.<sup>6</sup> Ðā ñre mōl āhlōh,<sup>7</sup>  
 syððan wē gesēgon<sup>8</sup> under swegles gang [455]  
 windas qnd wēgas qnd wæterbrōgan  
 forhte gewordne for Frēan<sup>9</sup> egesan.  
 15 For-pan ic ēow tō sōðe sēcgan wille  
 þat nāfre<sup>10</sup> forlēteð lifgende God  
 eorl on eorðan, gif his ellen dēah.<sup>11</sup> [460]  
 Swā hlēoðrode hālig cēmpa  
 ðēawum<sup>12</sup> gefaneul; þegnas lērde  
 20 ēadlig ȿreta,<sup>13</sup> eorlas trymede,  
 ȿð-ȿæt hīc sēmninga slēp oferēode

<sup>1</sup> See 156. *a.*

<sup>2</sup> Here = *from*.

<sup>3</sup> Meaning Christ.

<sup>4</sup> See 164. *i.*

<sup>5</sup> This word does not otherwise occur, but the meaning is obvious. There is a noun *sess*, meaning *seat*.

<sup>6</sup> See *gemet*, and 20.

<sup>7</sup> See 107.

<sup>8</sup> Anglian form of *gesāwon* (106).

<sup>9</sup> See 153. *d.*

<sup>10</sup> This gnomic sentence resembles that in *Bēow*. 572-573. Perhaps it is imitated from the Latin proverb, "Fortune favors the brave."

<sup>11</sup> See 128.

<sup>12</sup> See 174. *d.*

<sup>13</sup> Usually ȿretta.

mēðe<sup>1</sup> be maeste. Mēre swoðeraðe, [465]  
 "jða ongin<sup>2</sup> eft oncyrde,  
 "hrēoh holmþracu". pā pām hālgan wearð  
 æfter gryrehwile gāst geldissod.

*Andrew desires Instruction in Seamanship.*

5 Ongan pā reordigan rāðum snottor,  
 wīs on gewitte wordlocað onspēonn<sup>3</sup>: — [470]  
 "Nāfre ie sālidan<sup>4</sup> sēlran mētta,  
 mārcæftigran, pæs-ðe<sup>4</sup> mē þynceð,  
 rōwend rōfran, rāðlsnotterrān,  
 10 wordes wīsran. Ie wille þē,  
 eorl unforcūð, ȣnre<sup>5</sup> nū gēna [475]  
 bēne biddan: þeah ie þē "hēaga"<sup>6</sup> lȣt,  
 "sincweorðunga", syllan mihte,<sup>7</sup>  
 "fætedsinces", wolde ic frēondscipe,<sup>8</sup>  
 15 þēoden þrymfæst, þīnne, gif ic mehte,<sup>7</sup>  
 begitan gōdne. Pæs<sup>9</sup> ȣn gife hlēotest,<sup>10</sup> [480]  
 hāligne hyht on heofonþrymme,  
 gif ȣn lidwērigum . lārna pīnra  
 ēste<sup>11</sup> wyrðest. Wolde ic ēnes<sup>12</sup> tō ȣðe,  
 20 cynerōf hæleð, cræftes nēosan —  
 ðæt ȣn mē getēhte, nū þē tīr<sup>13</sup> Cyning [485]  
 qnd miht forgef,<sup>14</sup> manna Scyppend,

<sup>1</sup> Agrees with **hīe**.

<sup>8</sup> Object of **begitan**.

<sup>2</sup> See **onspannan**.

<sup>9</sup> = *for that*.

<sup>3</sup> Acc. sing.

<sup>10</sup> Future sense.

<sup>4</sup> Here = *so far as, as* (157. 1).

<sup>11</sup> See 165. <sup>12</sup> See 156. *m.*

<sup>5</sup> See 156. *b.* <sup>6</sup> See 154. *a.*

<sup>13</sup> Acc. sing.

<sup>7</sup> Variants of **meahte**.

<sup>14</sup> Variant of **forgeaf**.

hū ðū <sup>a</sup>wāgflotan<sup>a</sup> wære bestēmdon,<sup>1</sup>  
<sup>a</sup>sāhēngeste,<sup>a</sup> sund<sup>2</sup> wīsige.

IC wæs on<sup>3</sup> gifeðe<sup>3</sup> īu qnd nū  
 syxtynē sīðum<sup>4</sup> on sēbāte,

[490]

5 <sup>b</sup>mēre <sup>b</sup>hrērendum<sup>5</sup> mundum<sup>6</sup> frēorig,<sup>7</sup>  
<sup>b</sup>ēagorstrēamas<sup>b</sup> — is ðys<sup>8</sup> āne<sup>9</sup> mā —,  
 swā<sup>10</sup> ic āfre ne geseah ānigne mann,  
 þrýðbearn hæleð,<sup>11</sup> þē gelicne  
 stēoran ofer stæfnan. Strēamwelm hwileð,<sup>12</sup> [495]

10 bēatað<sup>13</sup> briimstæðo; is þes bāt ful scrid,  
 færeð fāmigheals fugole<sup>14</sup> gelicost,  
 glīdeð on geofone. IC georne wāt  
 þæt ic āfre ne geseah ofer yðlāde,<sup>15</sup>  
 on sāleodan<sup>16</sup> syllīcran<sup>17</sup> cræft. [500]

15 Is þon<sup>18</sup> gelicost<sup>19</sup> swā<sup>20</sup> hē<sup>21</sup> on landsceare<sup>22</sup>

<sup>1</sup> For **bestēmdan**, the (weak) past part., according to Wūlker. It would then agree with **wāgflotan** (dat. sing.).

<sup>2</sup> See p. 218, note 4, and p. 220,

1. 5. <sup>3</sup> = *by chance*.

<sup>4</sup> See 176. 1.

<sup>5</sup> Governs **mēre** (and **ēagorstrēamas**), and agrees with **mundum**. <sup>6</sup> = *in hands?*

<sup>7</sup> Agrees with **ic**.

<sup>8</sup> For **ūis**, neut. nom. sing.

<sup>9</sup> Inst. adv. = *once*. *This makes another journey*, added to the sixteen. The Greek has, “Behold, this is the seventeenth.” Brooke (p. 414) attributes this to the OE. poet. <sup>10</sup> Almost = *yet*.

<sup>11</sup> It is unusual to have two synonymous nouns thus joined.

<sup>12</sup> See **hwelan**.

<sup>13</sup> Unusual ending of 3 sing.

<sup>14</sup> Cf. *Odyssey* 7. 36: “Their ships are swift as the flight of a bird.” See also *Od.* 13. 86–87; 11. 125.

<sup>15</sup> MS. yðlāfe, which would mean *sand*, that which is *left* by the waves. <sup>16</sup> See **sālida**.

<sup>17</sup> For **sel-**, contracted from **seld-**, the root of **seldom**.

<sup>18</sup> = *to that*.

<sup>19</sup> For **gelicost**; see 1. 11.

<sup>20</sup> = *as if*. <sup>21</sup> = *the boat (bāt)*.

<sup>22</sup> = *simply land*; the Greek has: ἐπὶ τῆς γῆς.

stille stande, þér hine "storm" ne mæg,  
 "wind" ȝwæegan, nē wæterflōdas  
 breean brondstæfne; hwaðere on brim snēoweð<sup>1</sup>  
 snel under<sup>2</sup> segle.<sup>3</sup> Dū eart seofa geong. [505]  
 5 wigendra hlēo, nālas wintrum frōd:  
 hafast þēh<sup>4</sup> on fyrhōe, faroðlācende.<sup>5</sup>  
 eorles qndsware, ȝeghwylees<sup>6</sup> canst  
 worda<sup>7</sup> for<sup>8</sup> worulde wīslīc andgit.<sup>9</sup>"

*The Pilot recognizes God's Presence with Andrew.*

Him qndswarode ēce Dryhten: —

[510]

10 "Oft þæt gesæleð þæt wē on sēlāde,  
 "scipum<sup>10</sup> under<sup>8</sup> scealcum, þonne scēor<sup>9</sup> cymeð,  
 brecað<sup>10</sup> ofer bæðweg "brinhengestum<sup>11</sup>.  
 Hwilmum ūs on ȝðum earfoðlice  
 gesæleð on sēwe,<sup>11</sup> þēh<sup>12</sup> wē sīðnesan

[515]

15 frēcne gefēran. Flōdwylm ne mæg  
 manna ȝenigne ofer<sup>13</sup> Meotudes ēst  
 lungre gelettan<sup>14</sup>; ȝah<sup>15</sup> him līfes geweald  
 sē ðe brimu bindeð, brūne ȝða  
 ȝðyð and prēatað.<sup>16</sup> Hē þeodum sceal

[520]

20 racian mid rihte, sē ðe rodor ȝhōf

<sup>1</sup> MS. snoweð.

<sup>9</sup> See 18.

<sup>2</sup> So yet, *under sail*. <sup>3</sup> MS. þe.

<sup>10</sup> Almost = *break away*.

<sup>8</sup> See 152.

<sup>11</sup> Irreg. dat.; usually sē.

<sup>4</sup> Dependent on *andgit*.

<sup>12</sup> For ȝeah. <sup>13</sup> = *against*.

<sup>5</sup> Dependent on ȝeghwylees.

<sup>14</sup> Cf. *Hamlet* 1. 4. 85: "I'll

<sup>6</sup> Almost = *in*.

make a ghost of him that *lets*

<sup>7</sup> Object of *canst* (130).

*me*."

<sup>8</sup> = *among*; but this half-line

<sup>15</sup> See 127; here reflexive.

is a little obscure.

<sup>16</sup> See note 18, p. 226.

qnd gefæstnode folmum<sup>1</sup> sīnum,  
worhte and wręđede, wuldras<sup>2</sup> fylde  
beorhtne boldwelan; swā geblēdsod wearð  
engla ēđel þurh his ānes miht.

[525]

5 For-þan is <sup>a</sup>gesyne<sup>a</sup>, sōđ<sup>3</sup> <sup>a</sup>orgete<sup>a</sup>,  
cūđ <sup>a</sup>oncenīwen<sup>a</sup>, þæt ȳū Cyninges eart  
þegen geþungen þrymsittendes<sup>4</sup>;  
for-þan þē sōna <sup>b</sup>sāholm<sup>b</sup> oncenēow,  
<sup>b</sup>gūrsecges begang<sup>b</sup>, þæt ȳū gife hæfdes<sup>5</sup>

[530]

10 Hāliges Gāstes. "Hāern<sup>c</sup> qft onwand,  
āryđa geblond<sup>c</sup>; egesa gestilde,  
widfæðme wēg; wædu swæðorodon  
seoðþan hīe ongēton þæt ȳē God hæfde  
wāre<sup>6</sup> bewunden,<sup>7</sup> sē ȳe wuldres blæd

[535]

15 gestaðolade strangum mihtum."

\* \* \* \* \*

*Andrew is carried to the City.<sup>8</sup>*

þus Andreas qndllangne dæg<sup>9</sup>  
hērede<sup>10</sup> hlēoðorewidum Hāliges lāre,  
ōð-ðæt hine sēmningā slēp oferēode<sup>11</sup>  
on hrqnāde Heofoncyninge nēh.<sup>12</sup>

[520]

20 þā <sup>a</sup>gelēdan<sup>a</sup> hēt<sup>13</sup> līfes Brytta

<sup>1</sup> See 174.

<sup>7</sup> MS. bewunde.

<sup>2</sup> Perhaps Anglian genitive; used for the inst. after *fylde*, as in the poem of *Christ*, ll. 408-409.

<sup>8</sup> Note the break here (ll. 537-817). The interval is occupied by discourses.

<sup>3</sup> Here a noun.

<sup>9</sup> See 170. <sup>10</sup> MS. berede.

<sup>4</sup> Agrees with *Cyninges*.

<sup>11</sup> See p. 224, l. 21.

<sup>5</sup> Original form (95).

<sup>12</sup> For *nēah*.

<sup>6</sup> = with his covenant.

<sup>13</sup> Construe, *hēt . . . sine qn-*

ofer ȝða geþræc ȝenglas sîne,  
fæðmum <sup>a</sup>ferigean<sup>2</sup> on Fæder<sup>1</sup> wære  
læofne mid lissum ofer lagufæsten.<sup>2</sup>

[825]

\* \* \* \* \*

Læton þone hâlgan be hærestrâte  
5 swefan on sybbe under swegles hlæo,  
blîðne<sup>3</sup> bîdan burhwealle nêh,<sup>4</sup>  
his nîðhætum, nihtlangne fyrst,  
oð-pæt Dryhten forlæt dægcandelle  
scîre scînan. Sceadu sweðerodon

[835]

10 wônn under wolcnum. Þâ côm wederes blæst,<sup>5</sup>  
hâðor heofonlêoma, ofer hofu blîcan.

Onwôc þâ wîges<sup>6</sup> heard, wang scêawode;  
fore burggeatum <sup>a</sup>beorgas<sup>a</sup> stêape,  
<sup>a</sup>hleoðu<sup>7</sup> hlifodon; ymbe hârne stân.

[840]

15 tigelfagan trafu,<sup>8</sup> torras stôdon,  
windige weallas. Þâ se wîsa<sup>9</sup> oncnêow  
pæt hê Marmedonia mægðe hæfde  
sîðe<sup>10</sup> gesôhte, swâ him sylf bebêad,

[845]

pâ<sup>11</sup> hê him foregeserûf, Fæder maneynnes.

glas . . . gelædan læofne . . .  
ofer lagufæsten . . . on Fæder  
wære.

Is construed both with **burh-**  
**wealle** and **nîðhætum**.

<sup>1</sup> Genitive.

<sup>5</sup> Not *blast*.

<sup>6</sup> See 155.

<sup>2</sup> Here follow four lines which  
are probably corrupt, and are  
therefore omitted.

<sup>7</sup> See 41. 20.

<sup>3</sup> = *kindly, amiable*.

<sup>8</sup> See 47. 4.

<sup>9</sup> MS. wîs.

<sup>10</sup> See 174. a.

<sup>11</sup> MS. þam. Translate, *when*.

*Andrew's Disciples relate their Adventure.*

Geseh<sup>1</sup> hē þū on grēote<sup>2</sup> gingran<sup>3</sup> sīne,  
beornas beadurōfe, bīryhte<sup>4</sup> him  
swefan on slāpe. Hē sōna ongann  
wīgend wēccean, qnd worle cwæd:— [850]  
5 “Ic ēow sēgan mæg sōð<sup>5</sup> orgete,<sup>6</sup>  
þæt ūs gystrandæge<sup>7</sup> on geofones strēam<sup>8</sup>  
ofer ārwelan æðeling fērede.  
In þām cēole wæs cyninga Wuldor,<sup>9</sup>  
Waldend werðeode<sup>10</sup>; ic his word onenēow, [855]  
10 þēh hē his mægwilitē beiniðen hæfde.”  
Him þā æðelingas qndsworodon  
geonge <sup>a</sup>gēnewidum<sup>a</sup>, <sup>a</sup>gästgerynum<sup>a</sup>:—  
“Wē þē, Andreas, ēaðe gecyðað  
sīð ūserne, þæt ðū sylfa miht [860]

<sup>1</sup> For **geseah**.

<sup>2</sup> Gr. 'on the earth' (ἐπὶ τὴν γῆν). <sup>3</sup> See 169.

<sup>4</sup> The only occurrence of this word; **ætrihte**, similarly formed, is found three times in poetry.

<sup>5</sup> Noun in acc.

<sup>6</sup> Agrees with **sōð**.

<sup>7</sup> See 176.

<sup>8</sup> Cf. the 'stream of Oceanus,' *Od.* 11. 21, and often in Homer.

<sup>9</sup> To this kenning there are several analogies in Greek and Latin. Thus Ulysses is referred to as 'great glory of the Achaians,' *Il.* 9. 673, and elsewhere; the bull is called the 'glory of the

herd' by Ovid (*A. A.* 1. 290); and **decus** is used by Virgil(?) almost exactly as here,—**decus** *Asterix* (*Cul.* 15) for **decens** or **pulchra** *Asteria*, like **cyninga wuldor** for **wuldorlic cyning**. An interesting mediæval parallel is the line by Hilary, a disciple of Abelard, and probably an Englishman, cited by Lenient, *La Satire en France au Moyen Age*, p. 20, note: “Papa summus, paparum gloria.” So he apostrophizes a girl with “Ave, splendor puerarum” (Wright, *Biog. Brit. Lit.*, Anglo-Norman Period, p. 93). <sup>10</sup> MS. **weorðode**.

ongitan glēawlice gästgehygdum.  
 Ús sēwērige slēp oferēode;  
 pā cōmen earnas<sup>1</sup> ofer jēa wylm  
 faran<sup>2</sup> on flyhte feðerum hrēmige,<sup>3</sup>  
 5 ús of slēpendum sawle ûbrugdon, [865]  
 mid gefēan fēredon flyhte<sup>4</sup> on lyfte  
 brehtmuni bliðe,<sup>5</sup> beorhate<sup>6</sup> qnd liðe<sup>6</sup>;  
 lissum<sup>7</sup> luſodon qnd in lofe wunedon  
 jār wās singāl sang qnd<sup>8</sup> swegles gong,  
 10 wlitig weoroda hēap<sup>9</sup> qnd wuldres prēat.<sup>10</sup> [870]  
 Utan ymbe Æðelme<sup>11</sup> ęnglas stōdon,  
 pēgnas ymb pēoden pūsendmēlum;  
 hēredon on hēlðo hālgan stefne  
 dryhtna Drylten.<sup>12</sup>"

<sup>1</sup> Related to Gr. ὄψις, *a bird*.

<sup>2</sup> Not in MS., but supplied for the verse-structure.

<sup>3</sup> See 174. *d.* Like Gr. γαῦπος; Archilochus has, *exculting in his curls.*

<sup>4</sup> Inst. (174. *a*).

<sup>5</sup> = *blithe, joyful.* Note the rime and assonance in these lines.

<sup>6</sup> Nom. plur.; or possibly adverbs. Will the last consonants permit of associating liðe with Germ. *geltend*?

<sup>7</sup> How may this contain the stem (lið-.) of the last word (34)?

<sup>8</sup> Possibly miswritten for **geond**, or perhaps the rare preposition **and** (= *in, in presence of*); this is on the supposition that **swegles gong** means *revolution*

*of the sky*, cf. p. 224, l. 12. The music of the spheres is even suggested, though hardly in the poet's mind. **Swegel** may sometimes mean *music*, and possibly so here, but then one hardly knows how to translate **gong**.

<sup>9</sup> So in Shakespeare: *Rich. III.* 2. 1. 53, "Amongst this princely *heap*"; *Jul. Cæs.* 1. 3. 23, "There were drawn Upon a *heap* a hundred ghastly women."

<sup>10</sup> A Hebraism; *multitude of glory*, nearly = *glorious multitude*.

<sup>11</sup> Jesus, according to the original.

<sup>12</sup> Biblical expression; see Rev. 17. 14; 19. 16.



## APPENDICES



## APPENDIX I

### SOME USEFUL BOOKS FOR THE STUDY OF OLD ENGLISH.

#### I. A SELECTION FOR THE BEGINNER.

##### **Political and Social History.**

GREEN, *Short History of the English People*. (Various editions.)

FREEMAN, *Old English History*. New York, 1876.

TRAILE, *Social England*, Vol. I., Chap. II. London and New York, 1894.

##### **Religious and Cultural History.**

LINGARD, *The Anglo-Saxon Church*. London, 1858, 2 vols.

BRIGHT, *Early English Church History*. 3d ed. New York, 1897.

TURNER, *History of the Anglo-Saxons*. London, 1852, 3 vols.

GILES, Translation of Bede's *Ecclesiastical History of England*, and the *Anglo-Saxon Chronicle*. (Temple Classics.)

##### **Literary History.**

TEN BRINK, *Early English Literature*. New York, 1883. (The best.)

BROOKE, *History of Early English Literature*. New York, 1892.

—, *English Literature from the Beginning to the Norman Conquest*. New York, 1898.

MORLEY, *English Writers*, Vols. I. and II. New York, 1888.

##### **Biography.**

ASSER, *Life of King Alfred*. Boston, 1905.

PLUMMER, *Life and Times of Alfred the Great*. Oxford, 1902.

WHITE, *Ælfric: A New Study of his Life and Writings*. (Yale Studies in English II.) New York, 1898.

**Biography.** (*Continued.*)

PLUMMER, *Life of Bede*. (As below, under **Religious and Cultural History**.)

BEDE, *Account of Cædmon*. (In *Select Translations from Old English Poetry*, Appendix III.) (See **Translations**.)

MULLINGER, *Schools of Charles the Great*. London, 1877.

WEST, *Alcuin and the Rise of the Christian Schools*. New York, 1892.

For reference :

*Dictionary of Christian Biography*. London, 1877-87, 4 vols.

*Dictionary of National Biography*. London, 1885-1901, 63 vols., and Supplement, 3 vols.

**Translations.**

COOK AND TINKER, *Select Translations from Old English Poetry*. Boston, 1902. (Contains *Judith*, *The Phoenix*, *Widsith*, *The Battle of Merton*, *The Battle of Brunanburh*, *The Dream of the Rood*, *The Seafarer*, *The Wanderer*, etc.; selections from *Beowulf*, *Genesis*, and other poems.)

TINKER, *Beowulf*. New York, 1902.

HALL (J. R. C.), *Beowulf, and the Fight at Finnsburg*. London, 1901.

SHEDDIEFIELD, *King Alfred's Version of the Consolations (sic) of Boethius*. Oxford, 1900.

ROOT, *Andreas: The Legend of St. Andrew*. (*Yale Studies in English* VII.) New York, 1899.

WHITMAN, *Cynewulf's Christ*. Boston, 1900.

HOLT, *The Elene of Cynewulf*. (*Yale Studies in English* XXI.) New York, 1904.

HARGROVE, *King Alfred's Old English Version of St. Augustine's Soliloquies*. (*Yale Studies in English* XXII.) New York, 1904.  
(See also under **Literary History**.)

**Readers.**

SWEET, *Anglo-Saxon Reader*. 7th ed. Oxford and New York, 1894.

BRIGHT, *Anglo-Saxon Reader*. 3d ed. New York, 1894.

## Readers. (Continued.)

ZUPITZ-MACLLAN, *Old and Middle English Reader*. New York, 1893.

BASKERVILL AND HARRISON, *Anglo-Saxon Proof Reader*. New York, 1898.

## Poetical Texts.

WYATT, *Beowulf*. Cambridge and New York, 1894.

COOK, *Judith*. Boston, 1889; also in: *Belles Lettres Series*. Boston and London, 1904.

—, *The Christ of Cynegiulf*. Boston and London, 1890.

—, *Dream of the Rood*. Oxford and New York, 1905.

—, *Erene*. Boston and London, 1905. (Forthecoming.)

—, *Phoenix*. Boston and London, 1905. (Forthecoming.)

STRUNK, *Juliana*. Boston and London, 1904.

SEDDGEFIELD, *Battle of Maldon, and Short Poems from the Saxon Chronicle*. Boston and London, 1904.

## Prose Texts.

BRIGHT, *Gospel of St. Matthew*. Boston and London, 1904.

—, *Gospel of St. Luke*. Oxford and New York, 1893.

—, *Gospel of St. John*. Boston and London, 1904.

SWEET, *Selected Homilies of Elfric*. Oxford and New York, 1885.

—, *Extracts from Alfred's Orosius*. Oxford and New York, 1886.

BOSWORTH AND WAKING, *Gothic and Anglo-Saxon Gospels, with the Versions of Wycliffe and Tyndale*. London, 1888.

COOK, *Biblical Quotations in Old English Prose Writers*, Vol. I., New York and London, 1898. Vol. II., New York, 1903.

## History of the English Language.

EMERSON, *History of the English Language*. New York, 1894.

—, *Brief History of the English Language*. New York and London, 1896.

LOUNSBURY, *History of the English Language*. Revised ed. New York, 1894.

**History of the English Language.** (*Continued.*)

NESFIELD, *Historical English*. New York, 1890.

CHAMPNEYS, *History of English*. New York, 1893.

COOK, *English Language*. (In the *Universal Cyclopædia*. New York, 1903.)

**Etymology.**

SKEAT, *Principles of English Etymology: Series I., The Native Element*. New York, 1887.

(See also **Dictionaries**.)

**Grammar.**

SIEVERS-COOK, *Old English Grammar*. 3d ed. Boston, 1903.

WYATT, *Elementary Old English Grammar*. Cambridge, 1897.

HENRY, *Short Comparative Grammar of English and German*. New York, 1894.

**Phonetics.**

SWEET, *Primer of Phonetics*. Oxford and New York, 1890.

BELI, *English Visible Speech for the Million*. London and New York.

—, *Manual of Vocal Physiology and Visible Speech*. New York.

**Dictionaries.**

HALL, *Concise Anglo-Saxon Dictionary*. New York, 1894.

SWEET, *Student's Dictionary of Anglo-Saxon*. New York and London, 1897.

MURRAY, BRADLEY, AND CRAIGIE, *New English Dictionary: A-Mandragon, O-Pennached, Q-Reign*. Oxford and New York, 1884-1905. (Cited as *New Eng. Dict.*)

**II. A SELECTION FOR THE ADVANCED STUDENT.****Bibliography.**

WÜLKER, *Grundriss zur Geschichte der Angelsächsischen Litteratur*. Leipzig, 1885.

KÖRTING, *Grundriss der Geschichte der Englischen Litteratur*. 3d ed. Münster i. W., 1899.

**Bibliography. (Continued.)**

GROSS, *The Sources and Literature of English History*. London and New York, 1900.

TINKER, *The Translations of Beowulf: a Critical Bibliography*. (Yale Studies in English XVI.) New York, 1902.

Jahresbericht . . . der Germanischen Philologie. Berlin (later Leipzig), 1870-. (Section XV is devoted to English.)

**Political and Social History.**

KEMBLE, *The Saxon in England*. London, 1876, 2 vols.

LAPPENBERG, *History of England under the Anglo-Saxon Kings*. 2 vols. (Bohn Library.)

GREEN, *The Conquest of England*. New York, 1884.

—, *The Making of England*. New York, 1883.

FREEMAN, *History of the Norman Conquest*, Vol. I., Chaps. I.-III. Oxford and New York, 1876.

PALGRAVE, *Rise and Progress of the English Commonwealth*, Vol. I. London, 1831.

STUBBS, *Constitutional History of England*, Vol. I., Chaps. I.-VIII. Oxford and New York, 1875.

ADAMS (and others), *Essays on Anglo-Saxon Law*. New York, 1876.

ANDREWS, *The Old English Manor*. Baltimore, 1892.

CHADWICK, *Studies on Anglo-Saxon Institutions*. Cambridge, 1905.

**Religious and Cultural History.**

PLUMMER, *Venerabilis Bede Opera Historica*. Oxford and New York, 1896, 2 vols.

STEVENSON, *Asser's Life of King Alfred*. Oxford and New York, 1904.

GRIMM, *Teutonic Mythology*. London, 1870-89, 4 vols.

HADDAN AND STUBBS, *Councils and Ecclesiastical Documents*. London, 1869-78, 3 vols.

PADELFORD, *Old English Musical Terms*. (Bonner Beiträge zur Anglistik IV.) Bonn, 1890.

STEVENS, *The Cross in the Life and Literature of the Anglo-Saxons*. (Yale Studies in English XXIII.) New York, 1904.

**Religious and Cultural History. (Continued.)**

ROEDER, *Dic Familie bei den Angelsachsen*, I. Teil. Halle, 1899.

KEARY AND GRUEBER, *A Catalogue of English Coins in the British Museum: Anglo-Saxon Series*. London, 1887-93, 2 vols.

AKERMAN, *Remains of Pagan Saxonism*. London, [1852]-55.

WRIGHT, *The Celt, the Roman, and the Saxon*. London, 1861.

**Literary History.**

EBERT, *Allgemeine Geschichte der Litteratur des Mittelalters im Abendlande*. Leipzig, 1874-87, 3 vols. (Especially Vols. I. and III.)

COOK, *Biblical Quotations in Old English Prose Writers*, Vol. I. London and New York, 1898. (Introduction contains a sketch of Old English Biblical translations, prose and poetical, with bibliography.)

**Biography.**

WRIGHT, *Biographia Britannica Literaria*, Vol. I. London, 1842.

MONTALEMBERT, *Monks of the West*. Edinburgh, 1861-70, 7 vols.; also London, 1895, 6 vols. (A fascinating work.)

**Translations.**

GREIN, *Dichtungen der Angelsachsen, stabreimend übersetzt*. Göttingen, 1857-59, 2 vols.

**Readers.**

SWEET, *Second Anglo-Saxon Reader*. Oxford and New York, 1887. (Archaic and dialectal; consists largely of glosses.)

KLUGE, *Angelsächsisches Lesebuch*. 2d ed. Halle, 1897.

KÖRNER, *Angelsächsische Texte, mit Ueersetzung, Anmerkungen, und Glossar*. Heilbronn, 1880.

RIEGER, *Alt- und Angelsächsisches Lesebuch*. Giessen, 1861.

**Poetical Texts. (See also Prose Texts.)**

GREIN-WÜLKER, *Bibliothek der Angelsächsischen Poesie*. Kassel, 1887-98.

GOLLANCZ, *The Exeter Book*, Part I. London (Early English Text Society), 1895.

THORPE, *Codex Exoniensis*. London, 1842.

## Prose Texts.

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## APPENDIX II.

### CORRESPONDENCES OF OLD ENGLISH AND MODERN GERMAN VOWELS.

Only a selection of the more regular correspondences is here given. The student must not be surprised at the occurrence of correspondences which he cannot reconcile with these; profounder study will usually show the reason for the discrepancy. The great majority of instances, however, will be found to fall under the following heads. The graphic representations of the vowels, not their sounds, is all that is here considered, but this will be found of much assistance in tracing and fixing cognates.

#### OLD ENGLISH SHORT VOWELS AND DIPHTHONGS.

OE. **a** : Ger. *a* . . . . . **baðian** : *baden*.

OE. **æ** : Ger. *a* . . . . . **cræft** : *Kraft*.

Sometimes OE. **æ** : Ger. *e* . . . . **haerfest** : *Herbst*.

OE. **e** : Ger. *e* . . . . . **brecan** : *brechen*.

OE. **ɛ** : Ger. *e* (*ee*) . . . . . **bedd** : *Bett*; *hɛre* : *Heer*.

OE. **i** : Ger. *i* . . . . . **fisc** : *Fisch*.

OE. **o** : Ger. *o* . . . . . **lof** : *Lob*.

OE. **u** : Ger. *u* . . . . . **burg** : *Burg*.

OE. **y** : Ger. *ü* . . . . . **fyllan** : *füllen*.

Sometimes OE. **y** : Ger. *u* . . . . **hyldu** : *Huld*.

OE. **ea** (20, 21) : Ger. *a* . . . . . **hearpe** : *Harfe*.

OE. **eo** (20, 21) : Ger. *e* . . . . . **eorðe** : *Erde*.

## OLD ENGLISH LONG VOWELS AND DIPHTHONGS.

OE. <b>ā</b> : Ger. <i>ei</i> . . . . .	<b>brād</b> : <i>breit</i> .
Sometimes OE. <b>ā</b> : Ger. <i>e</i> ( <i>ee</i> ) . . .	<b>ār</b> : <i>Ehre</i> ; <b>sāwol</b> : <i>Seele</i> .
OE. <b>æ</b> : Ger. <i>ei</i> . . . . .	<b>hæl</b> : <i>Heil</i> .
Sometimes OE. <b>æ</b> : Ger. <i>a</i> or Ger. <i>e</i> .	<b>lætan</b> : <i>lassen</i> ; <b>ærest</b> : <i>erst</i> .
OE. <b>ē</b> : Ger. <i>ü</i> . . . . .	<b>grēne</b> : <i>grün</i> .
OE. <b>i</b> : Ger. <i>ei</i> . . . . .	<b>īdel</b> : <i>eitel</i> .
OE. <b>ō</b> : Ger. <i>u</i> . . . . .	<b>fōt</b> : <i>Fuss</i> .
OE. <b>ū</b> : Ger. <i>au</i> . . . . .	<b>hūs</b> : <i>Haus</i> .
OE. <b>ēa</b> : Ger. <i>au</i> . . . . .	<b>hēafod</b> : <i>Haupt</i> .
Before <b>h</b> , and dental consonants	
(6), OE. <b>ēa</b> : Ger. <i>o</i> . . . . .	<b>dēað</b> : <i>Tod</i> .
OE. <b>ēo</b> : Ger. <i>ie</i> . . . . .	<b>dēor</b> : <i>Tier</i> .

In tracing back the history of these vowels, many correspondences become clearer. Thus, take OE. *ō*: Ger. *u*. The Old High German correlative of *ō* is *uo*, that is, the one long vowel is diphthongized into two short ones. Of these it is the *u* which has survived. If now we consider that the i-umlaut of *ō* is *ē*, and of Ger. *u* is *ü*, we shall better understand such a pair as **grēne** : *grün*.

It should be observed that Ger. *ei* corresponds to OE. *ā*, *ǣ*, and *i*, and Ger. *au* to OE. *ū* and *ēa*; similarly Ger. *o* to OE. *o* and *ēa*, Ger. *u* to OE. *u* and *ō*, etc. Note, too, that the *sound* of the vowel in Ger. *eitel*, *Haus*, corresponds precisely to the Mod. Eng. sound into which the OE. vowels of *īdel*, *hūs*, have respectively developed.

See Kluge, under **Dictionaries**, p. 241.

## APPENDIX III.

### ANDREW'S NEGOTIATIONS WITH THE STEERSMAN.

[This extract from the Greek is found on pp. 126-128 of Tischendorf's *Acta Apostolorum Apocrifa*, and corresponds to lines 285-349 of the Old English *Andrews*.]

Ἄναστας δὲ Ἀιδρέας τῷ πρωὶ ἐπορεύετο ἐπὶ τὴν θάλασσαν ἄμα τοὺς μαθητὰς αὐτοῦ, καὶ κατελθὼν ἐπὶ τὸν αἰγαλὸν ἦδεν πλοιάριον μικρὸν καὶ ἐπὶ τό πλοιάριον τρεῖς ἄνδρας καθεζόμενοι· ὁ γὰρ κύριος τῇ ἑαυτοῦ δυνάμει κατεσκείασεν πλοῖον, καὶ αὐτὸς ἦν ὁσπερ ἄνθρωπος πρωρεὺς ἐν τῷ πλοιώ· καὶ εἰσήγεγκεν δύο ἀγγέλους οὓς ἐποίησεν ὡς ἄνθρωπους φαινῆναι, καὶ ἦσαν ἐν τῷ πλοιώ καθεζόμενοι. ὁ οὖν Ἀιδρέας θεασάμενος τὸ πλοῖον καὶ τοὺς τρεῖς ὅντας ἐν αὐτῷ ἔχάρη χαρὰν μεγάλην σφόδρα, καὶ πορευθεὶς πρὸς αὐτοὺς εἶπεν Ποῦ πορεύεσθε, ἀδελφοί, μετὰ τοῦ πλοίου τοῦ μικροῦ τούτου; καὶ ἀποκριθεὶς ὁ κύριος εἶπεν αὐτῷ Πορευόμεθα· ἐν τῇ χώρᾳ τῶν ἀνθρωποφά-

Then Andrew arose early, and went to the sea with his disciples, and, when he had gone down to the sea-shore, he saw a little boat, and in the boat three men sitting. For the Lord had prepared a ship by his own power, and he himself was as it were a steersman in the ship; and he brought two angels whom he made to seem as men, and they were seated in the ship. Andrew, therefore, when he saw the ship and the three men in it, rejoiced with very great joy, and, coming to them, said, Whither go ye, brethren, with this little ship? And the Lord answered and said unto him, We are journeying into the country of the man-eaters. Now Andrew, when he saw Jesus,

γων. ὁ δὲ Ἐανδρέας θεωράμενος τὸν Ἰησοῦν οὐκ ἐπέγνω αὐτόν· ἦν γὰρ ὁ Ἰησοῦς κρύψις τὴν ἑαυτοῦ θεύτητα, καὶ ἦν φαινόμενος τῷ Ἐανδρέᾳ ὡς ἄνθρωπος πρωρεύς· ὁ δὲ Ἰησοῦς ἀκούστας τοῦ Ἐανδρέου λέγοντος ὅτι καγὼ εἰς τὴν χώραν τῶν ἀνθρωποφάγων πορεύομαι, λέγει αὐτῷ Πᾶς ἄνθρωπος φεύγει τὴν πόλιν ἐκείνην, καὶ πῶς ὑμεῖς πυρεύεσθε ἐκεῖ; καὶ ἀποκριθεὶς Ἐανδρέας εἶπεν Πρᾶγμά τι μικρὸν ἔχομεν ἐκεῖ διαπράξυσθαι, καὶ δεῦ ἡμᾶς ἐκτελέσαι αὐτό· ἀλλ' εἰ δύνασαι, πυάσον μεθ' ἡμῶν τὴν φιλανθρωπίαν ταύτην τοῦ ἀπάξια ἡμᾶς ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων, ἐν γῇ καὶ ὑμεῖς μέλλετε πυρεύεσθαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀνέλθατε.

Καὶ εἶπεν Ἐανδρέας Θέλω σοί τι φαινερὸν ποιῆσαι, νεανίσκε, πρὸ τοῦ ἡμᾶς ἀνελθεῖν ἐν τῷ πλοίῳ σου. ὁ δὲ Ἰησοῦς εἶπεν Λέγε ὁ βυύλη. ὁ δὲ Ἐανδρέας εἶπεν αὐτῷ Ναῦλον οὐκ ἔχομέν σοι παρασχεῖν, ἀλλ' οὕτε ἄρτουν ἔχομεν εἰς διατροφήν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Πῶς οὖν ἀπέρχεσθε μὴ παρέχοντες ἡμῖν τὸν ιαῦλον μήτε ἄρτουν ἔχοντες εἰς διατροφήν; εἶπεν δὲ Ἐανδρέας τῷ Ἰησοῦν Ἀκουσον, ἀδελφέ· μὴ νομίσῃς ὅτι κιτὰ τυραννίαν οὐ knew him not, for Jesus was hiding his godhead, and appearing to Andrew as a steersman. Jesus hearing Andrew say, I also am going to the country of the man-eaters, saith unto him, Every one fleeth from that city, and why go ye thither? Andrew answered and said, We have a certain little business to perform there, and must needs finish it; if thou canst, do us this kindness to carry us to the country of the man-eaters, to which ye also are bound. Jesus answered and said unto them, Come.

And Andrew said, I will make known to thee somewhat, young man, before we enter into thy ship. Jesus said, Say what thou wilt. Then Andrew said unto him, We have no passage-money to give thee, neither have we bread for food. Jesus answered and said unto him, Why then do ye depart, seeing that ye neither give us passage-money nor have bread for food? Andrew said unto Jesus,

διδόμεν σις τὸν παῦλον ἡμῶν, ἀλλ᾽ ἡμεῖς μιθηταὶ ἐσμεν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀγαθοῦ θεοῦ. ἐξελέξατο γὰρ ἡμᾶς τὸν δώδεκα, καὶ παρέδωκεν ἡμῖν ἐιταλίγρα τουατηγρά λέγων διτὶ πορευόμενοι κιγρύσσειν μὴ βιασταῖσετε ἀργέριον ἐν τῷ διδῷ μήτε ἀρτον μήτε πήραν μήτε ἐποδίγγατα μήτε ῥιζόδιον μήτε δύο χιτῶνας. εἰ οὖν ποιεῖς τὴν φιλαιθρωπίαν μεθ' ἡμῶν, ἀδελφέ, εἰπὲ ἡμῖν συντόμως· εἰ οὖν ποιεῖς, φατέρωστον ἡμῶν, καὶ πορευθέτες ἔητήσομεν ἑαυτοῖς ἔτερον πλοῖον. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν τῷ Ἀιδρέᾳ· Εἰ μὲν τῇ ἐστὶν ἡ ἐντολὴ ἡνὶ ἐλάβετε καὶ τηρεῖτε αὐτὴν, ἀνέλθατε μετὰ πάντης χαρᾶς ἐν τῷ πλοίῳ μου. ἀληθῶς γὰρ βιολομοι ὑμᾶς τὸν μιθητὸν τοῦ λεγομένου Ἰησοῦν ἀνελθεῖν ἐν τῷ πλοίῳ μου ἢ τὸν παρέχοντάς μοι χρυσίον καὶ ἀργυρίον· πάντως γὰρ ἀξιώς είμι ἡνὶ δὲ ἀπόστολος τοῦ κυρίου ἀνέλθη ἐν τῷ πλοίῳ μου. ἀποκριθεὶς δὲ ὁ Ἀιδρέας εἶπεν Σιγγλώρησόν μοι, ἀδελφέ, ὁ κύριος παράσχῃ σις τὴν δόξαν καὶ τὴν τιμὴν, καὶ ἀνῆλθεν Ἀιδρέας μετὰ τῶν αὐτοῦ μιθητῶν εἰς τὸ πλοῖον.

Hearken, brother; think not that because of arrogance we give thee not our passage-money, since we are disciples of the good God, our Lord Jesus Christ. For he chose us, the twelve, and gave us this commandment, saying, As ye go to preach, carry neither money on the way, neither bread, nor scrip, nor shooes, nor staff, nor two coats. If, therefore, thou wilt do us this kindness, brother, tell us plainly; if thou wilt not, declare it unto us, and we will go and seek for ourselves another ship. Jesus answered and said unto Andrew, If this is the commandment which ye have received and do keep, enter with all joy into my ship; for verily I had rather that ye, the disciples of him who is called Jesus, should enter into my ship, than those who give me gold and silver; for I am certainly worthy that the apostle of the Lord should enter into my ship. Then Andrew answered and said, Agree with me, brother, and the Lord give thee glory and honor. And Andrew entered into the ship with his disciples.

## APPENDIX IV.

### SPECIMENS OF THE DIALECTS.

The three best sources of information on the OE. dialects are Sievers' *OE. Grammar*, Bülbring's *Altenglisches Elementarbuch*, and Professor E. M. Brown's work on Mercian. The last is in two parts—(Part I.) *Die Sprache der Rushworth Glossen* (Göttingen, 1891), comprising the vowels, and (Part II.) *The Language of the Rushworth Gloss* (Göttingen, 1892), comprising a continuation of the vowels, the consonants, and inflection.

In some respects the non-West Saxon dialects agree. These common features, so far as they relate to the vowels, have been signalized by Sievers, and are here extracted from § 150 of my edition of his Grammar:—

1. In place of the West Saxon *æ* = Germ. *ē*, West Germ. *ā*, stands the vowel *ē*.
2. The WS. *ie*, *īe* is wanting, and hence the same is true of the unstable *y*, *ȳ* (*i*, *ī*) (19).
3. The sounds *ea*, *eo* (*io*), as well as their corresponding long diphthongs, are not so accurately discriminated as in WS. In Northumbrian especially there is great confusion between *ea* and *eo*. Kentish has a preference for *ia* and *io*, the former standing as well for WS. *ea* as for *eo*.
4. The sound *œ* is of more extensive occurrence.

## I. NORTHUMBRIAN.

## 1. Cædmon's Hymn.

According to Sweet (*Oldest English Texts*, p. 148), “The hymn of Cædmon is written at the top of the page [*i.e.* in the famous Moore MS. of Bede] in a smaller hand than that of the List of Kings which follows it. It is not impossible that the hymn may have been written later than the List [which, according to Sweet, was written ‘most probably in 737’], to fill the blank space. But the hand is evidently contemporary.”

The *æ* is not always joined into a digraph, and the signs of length and of *i*-umlaut (ꝝ) are wanting. These have been supplied, together with the punctuation and the division into lines; in other respects the manuscript has been followed.

The translation of the Hymn, as given by Bede (*Hist. Eccl.* IV. 24), is as follows, though it should be observed that Bede adds, “*Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat*”:

“*Nunc laudare debemus auctorem regni cælestis, potentiam creatoris et consilium illius, facta patris gloriae, quomodo ille, cum sit æternus deus, omnium miraculorum auctor extitit; qui primo filiis hominum cælum pro culmine teeti, dehinc terram custos humani generis omnipotens creavit.*”

With reference to the words, “**heben til hrōfe**,” it is interesting that Alcuin (*Anglia* VII. 7) has, “*ut primum Creator mundum quasi domum præpararet, et post introduceret habitatorem, id est, dominum domus*”;

cf. "lacunar, hūshefen, oððe heofenhrōf" (Wülker-Wright, *Vocabularies*, 432. 8).

Variations from the EWS. norm are:—

1. Final -aes instead of -es: -rīaes, metudæs, -cynnæs.
2. Final -i for -e: mæcti, ēel.
3. Final -æ for -e: īstelidæ, tiadæ.
4. Final -æn, -en for -on: hefæn-, heben.
5. Final -um for -on: seylun.
6. Final -uñ for -an: middun-.
7. Final -ur for -er: fadur.
8. Final -ur for -or: wuldur-.
9. Final -ud for -od: metud-.
10. Final -in for -en: dryetin.
11. Final -ist for -est: ērist.
12. Final -u for -an: foldu.
13. Final -eg for -ig: hāleg.
14. Final -en for -end: scēpen.
15. û for ea (æ): āll-, uārd, bārnnum.
16. e for eo: uere, heben, hefæn-, metud-.
17. y for u: seylun.
18. ę for a, ę: ęnd.
19. ęll for eal: īstelidæ.
20. ę for ie: ēlda.
21. æ, e, ę for i, ie: mæcti, -mectig, scēpen.
22. īa for īo: tiadæ.
23. a for æ: -fadur.
24. ē for ă: suē.
25. ō for ēo (ō): scōp.
26. gl- for ge-: gihuæs.
27. d for ȝ (ȝ): -gidane.
28. th for ȝ (ȝ): thā.
29. et for ht: dryetin, mæcti, -mectig.
30. b for f: heben.
31. tñl for tō.

Most of the foregoing variations are due either to the age of the document, or are common to at least two of the non-West Saxon dialects. The only ones

that seema peculiarly Northumbrian are 17, 31, and possibly 12. Of the rest, 16 and 25 do not agree with later Northumbrian (Lind.), and 22 looks not unlike Kentish. But 17 has that palatalization of **u** by preceding **se** which we find in **seyūr**, **-seyade**, **seyldor**, **seyniga**, **seulia** (ut as in **druijge** for **dryȝe**), and even **shȳa** (WS. **seūa**), of the Lind. Gospels. **Til**, which in Old Norse replaces OE. **tō**, is found here and in Lind. Matt. 26, 31, besides being read in the Runic inscription on the Ruthwell Cross. **Foldu** resembles the **eorðu**, **-o** of Lind. Matt. 15, 35, 27, 45, etc., which is the regular form in these Glosses.

The Hymn is as follows:—

Nū seylun hērgan hefaenrœs uārd,  
metudæs maecti qnd his mōdgidane,  
uere uildursfadur; suē hē uundra gihuae,  
ēci dryetin, òr astēliche.

5 Hē ērist scōp wēlda bārnūm  
heben til hrōfe, hāleg seopen.  
Thā mīldungeard mōneymaes uārd,  
ēci dryetin, aſter tīadæ,  
fīrum foldu, frēa allmēctig.

## 2. Bede's Death Song.

Of this Sweet says: "Preserved in the St. Gall MS. 254, of the ninth century, in the usual continental minuscule hand, evidently an accurate copy of an Old Northumbrian original."

As translated by Cuthbert, his pupil, it runs:—

“Ante necessarium exitum prudentior quam opus fuerit nemo existit, ad cogitandum videlicet, antequam hinc profiscatur anima, quid boni vel mali egerit, qualiter post exitum judicanda fuerit.”

Its variations from EWS. are:—

1. It has some of the peculiarities of I. 1, such as (1) *gödæs*, *yflæs*, (2) *ni*, (3) *-færæ*, *-hyeggannæ*, *-iøngæ*, *gästæ*, *uueorthæ*, (8) *-snottur-*, (15) *thärf*, (28) *there*, *uuiurthit*, *thøne-*, *than*, *thärf*, *aeththa*, *dëoth-*, *uueorthæ*.
2. Final *-a* for *-e*: *aþþa*.
3. Final *-it* for *-eð* (cf. 35): *uuiurthit*.
4. Final *-id* for *-ed*: *däemid*.
5. *ēi* for *ie*: *nēid-*.
6. *ē* for *æ*: *thēre*.
7. *iu* for *eo* (*ie*): *uuiurthit*.
8. *ēo* for *ēa*: *dëoth-*.
9. *æ* for *o*: *aeththa*.
10. *ō* for *ē*: *däemid*.
11. *hin-* (otherwise almost always poetical).
12. *egg* for *eg*: *-hyeggannæ*.
13. *i* for *g* (*ge*): *-iøngæ*.

Of the foregoing only 8 and 13 are unmistakably Northumbrian. With *dëoth-* may be compared *ēoro*, Lind. Lk., p. 8, l. 15 (cf. Jn. 18. 26); *ēostro*, Lk. 22. 1, etc. (15); *ēoðe*, Matt. 27. 64, Lk. 14. 8 (cf. Matt. 10. 15); *ēoung*, Matt., p. 22, l. 15. The *iøng* (for *gøng* < *gang*) is simply an attempt to express the palatal *g* (*ge*); *geong* occurs frequently in the Lindisfarne Gospels, eight times uncompounded. Rushworth has *iarw-*, but not *iøng* (p. 253, note 10). At least Anglian (North. Merc.) is (9) *aþþa*; as *eðða* (*eþþa*) it occurs in Rush. Matt. 5. 18, and in the Riddles ascribed to Cynewulf (44. 17).

The text is:—

Fore thære nēidferse nēnig ni uulurhít  
 thunesnotturra than him thārfi sti.  
 tō ymlyeggunnæ fōr his hīnigingæ  
 huat his gāste gōðas ætthā ythes  
 5 æfter dēothdæge dānid ueortne.

### 3. The Day of Judgment.

The text is taken from Skeat's edition of Matthew. As far as practicable the readings have been conformed to the norms of the Lindisfarne Gospels (ca. 950). But as there is often great variation in the spelling and endings of the same word, normalizing has not been attempted in all cases. Where changes have been made, the MS. reading is given in a note. The equivalent for Lat. *et* is nearly always represented by a contraction, as is frequently that for *vel*, *aut*: these have been rendered by the usual words, **and**, **oððe**. The second of two alternative glosses has been enclosed in square brackets, and so has occasionally a superfluous word.

Variations from EWS. are (only the more important are registered):—

1. Of I. 1: (5, but not regularly, see foot-notes), (15) **ālle**, **-sāldes**, **-sāldon**, (21) **mæht**, (23) **fadore** (cf. 24, **suē**); of I. 2: (10) **geblōðsad**.
2. Loss of final **-n**: **catta**, **drinca**, **befora**, **þēnde**.
3. Uncontracted ind. pres. 3 sing. (cf. I. 2. 3): **sittes**, **scēades**, **setteð**, etc.
4. Plurals in **-as** (s), as well as **-að**: **býas**, **āgnigas**, **gaas**.
5. Change of gender: **-mæhtes**.
6. Plural of long neuters in **-o**: **cynno**.

7. Plural of adjectives and past participles in **-o**: **sōðfaesto**, **āwoergedo**.
8. Weak plurals in **-o**: **Il eo**.
9. Shortened plurals of verbs in **-o**, instead of **-e**: **sōhto**.
10. **ea** (representing **eo**) for **e**: **eatta**.
11. **œ** for **e** after **w** (denoted by **u**): **cuceðas**.
12. **ē** for **ēa** before palatals: **ēe**.
13. **ēg** for **āw**: **sēgon**.
14. **ē** for **y**: **dēdon**.
15. **i** for **y** before palatals: **drihten**.
16. Irregular umlaut: **cymmeð**.
17. Irregular gemination: **eatta**, **cymmeð**, **untrymmig**.
18. **eg** for **ee**: **tiegen-**.
19. **eg** for **g**: **hyneg-**.
20. **d** for **t** (d original): **geblōðsdad**.
21. **ð** for **t**: **seðel**.
22. **ð** for **d**: **mið**.
23. **-ig** for **-ing**: **cynig**.
24. Inorganic initial **h**: **hriordadon**.
25. Loss of final **-e**: **riē**.
26. The form **biðon**.
27. The form **hia**.

Under the Northumbrian is printed the corresponding passage from the Vulgate, with collations of the Latin versions on which the Lindisfarne and Rushworth glosses are respectively based. The text is:—

Miððy uut<sup>1</sup> cymes Sunu Mōnnes in mæht his, and alle  
 englas<sup>2</sup> mið him, ðā hē sittes ofer seðel godeundmæhtes<sup>3</sup>  
 his. And gesomnad biðon befora hine alle cynno,<sup>4</sup> and  
 tōscēades hia betuñ, suñ<sup>5</sup> hiorde tōscēades<sup>6</sup> scip<sup>7</sup> frōm  
 tiegenum. And hē setteð ðā scip ēc sōð [uut'] tō suñð-

<sup>1</sup> Abbreviation of **uutedlice**  
 (-tet-), WS. **wlitodlice**.

<sup>6</sup> MS. **-as**.

<sup>2</sup> MS. **engles**.

<sup>4</sup> **cynne**.

<sup>7</sup> MS. **scipo**; this neuter is ex-

<sup>3</sup> MS. **-maht**.

<sup>5</sup> MS. **sua**.

ceptional in its preponderance of  
 plur. nom. acc. without ending.

rum his, þā tiegено sōðlice of winstrum. Donne [hē] cueðes ðe<sup>1</sup> cynam ðā-ðe tō sulðrum his biðon [hia], “Cymmed gie, geblōðsāl faðores mīnes, byas<sup>2</sup> [agnigas<sup>3</sup>] gegearwað<sup>4</sup> iuh rīc from frymðo middangeardes. Ie gehynegerde [ie wæs hyngregis<sup>5</sup>] for-ðon, and þā gesaldes mē eatta; ie wæs ðyrstig, and gesaldon mē drīne<sup>6</sup>; gēst ie wæs, and gie sōmnadon mee<sup>7</sup>; nacod, and gie cēðolon [gie wrigon] mee<sup>8</sup>; untrymig,<sup>9</sup> and gie sōhton mee<sup>10</sup>; in carcern,<sup>11</sup> and gie euōmon<sup>12</sup> tō mē. Ðā quðueardas [qundsuerigað] him sōðfasto, cueðas, Drihten, huænne ðec wē sēgon hungrig [hyngrende], and wē hriordadon<sup>13</sup> ðec? ðyrstende [ðyrstig], and wē sāldon<sup>14</sup> ðe drīne<sup>15</sup>? huænne<sup>16</sup> uutetli<sup>17</sup> ðec wē sēgon gēstig, and wē sōmnadon ðec, oððe nacod, and wē ðwrigon ðec? huænne ðec wē gesēgon untrymig and in carcern, and wē euōmon<sup>18</sup> tō ðec? ” And 15 gequndweardeð ðe cynam, cueðes ðām, “Sōðlice ie cueðo iuh, ðēnde gie dydon<sup>19</sup> ðānum of ðāsum brōðrum mīnum lytlum, mē gie dydon.” Ðā cueðes<sup>20</sup> and ðām ðā-ðe tō winstrum biðon, “Ofstigað<sup>21</sup> gie from mē, awoergedo, in fyr ēce,<sup>22</sup> se-ðe foregegearnuad is dīwle and englum 20 [ðegnum] his. Mec gehynegerde, and ne sāllo<sup>23</sup> gie mē eatta; mec ðyrste, and ne sāllo gie mē drīne; gēst ie wæs, and ne gesōmnade gie mee; nacod, and ne ðwrigon gie mee; untrymig<sup>8</sup> and in carcern, and ne sōhto gie mee.” Ðā quðueardas and þā ilco [hia], cuarðendō, 25 “Drihten, huænne ðec wē sēgon hyngrende,<sup>19</sup> oððe ðyrstende,<sup>20</sup> oððe gēst, oððe nacod, oððe untrymig, oððe in

<sup>1</sup> Se is about one-half more numerous than ðe.

<sup>2</sup> MS. byes.

<sup>3</sup> MS. agniges; for -igas, etc., -as and -að are frequently found in these verbs.

<sup>4</sup> MS. gegearwað.

<sup>5</sup> MS. hinegrig.

<sup>6</sup> MS. dringe.

<sup>7</sup> MS. meh.

<sup>8</sup> MS. untrymig.

<sup>9</sup> MS. earchern.

<sup>10</sup> MS. -un.

<sup>11</sup> MS. sealdon.

<sup>12</sup> MS. ȝringe.

<sup>13</sup> MS. huonne.

<sup>14</sup> MS. dyde.

<sup>15</sup> MS. coeðes.

<sup>16</sup> MS. -es.

<sup>17</sup> MS. ēcce.

<sup>18</sup> MS. sealdo.

<sup>19</sup> MS. hyngelerende.

<sup>20</sup> MS. -a.

carcern, and ne ȝembehtadon<sup>1</sup> wē ðe?" Ðā hē ȝondueardeð  
ðām, eweðende, "Sōðlice ic cueðo īuh, ðā hwile ne dyde  
gīe ānum of lȳtlum ðissum [suā lōng gīe ne dēdon<sup>2</sup> ānum  
ðisra<sup>3</sup> metlmaasta], ne mē gīe dydon."<sup>4</sup>" And gaas<sup>5</sup> ðās  
5 in tintergo ēce, sōðfæsto<sup>6</sup> uut' in līf ēce.

Cum autem venerit Filius hominis in majestate sua, et omnes angeli cum eo, tunc sedebit super sedem majestatis suae. Et congregabuntur ante eum omnes gentes, et separabit eos ab invicem, sicut pastor segregat oves ab hædis. Et statuet oves quidem a dextris suis, hælos autem a sinistris. Tunc dicet rex his, qui a dextris ejus erunt: "Venite, benedicti Patris mei, possidete paratum<sup>7</sup> vobis regnum a constitutione mundi. Esurivi enim, et dedistis mihi manducare; sitivi, et dedistis<sup>8</sup> mihi bibere; hospes eram, et collegistis<sup>9</sup> me; nudus,<sup>10</sup> et cooperuistis<sup>11</sup> me; infirmus, et visitastis me; in carcere eram,<sup>12</sup> et venistis ad me." Tunc respondebunt ei justi, dicentes: "Domine, quando te vidimus esurientem, et pavimus te? sitientem,<sup>13</sup> et dedimus tibi potum? quando autem te vidimus hospitem, et collegimus<sup>14</sup> te, aut nudum et cooperuimus te<sup>15</sup>? aut quando te vidimus infirmum, aut<sup>16</sup> in carcere, et venimus ad te?" Et respondens rex, dicet illis: "Amen dico vobis, quamdiu fecistis uni<sup>17</sup> ex<sup>18</sup> his fratribus meis minimis, mihi fecistis." Tunc dicet et<sup>19</sup> his, qui a<sup>20</sup> sinistris<sup>21</sup>

<sup>1</sup> MS. **embigto.**

<sup>11</sup> L. *operuistis.*

<sup>2</sup> Less common form for  
dydon.

<sup>12</sup> L. om.; R. *fui.*

<sup>3</sup> MS. **ðassa.**

<sup>13</sup> R. *aut sitientem.*

<sup>4</sup> MS. **dyde.**

<sup>14</sup> L. *colleximus.*

<sup>5</sup> R. *regnum quod vobis para-*  
*tum est ab origine mundi.*

<sup>15</sup> L. om. <sup>16</sup> L. *et.*

<sup>6</sup> L. *dedisti.*

<sup>17</sup> R. *uni ex minimis his fra-*

<sup>7</sup> L. *collexistis.*

*tribus meis.*

<sup>8</sup> R. *nudus eram.*

<sup>18</sup> L. *de.*

<sup>19</sup> R. *rex.*

<sup>20</sup> L. *ad.*

<sup>21</sup> R. *sinistris ejus.*

erunt: "Discedite<sup>1</sup> a me, maledicti, in ignem aeternum, qui paratus<sup>2</sup> est diabolo et angelis ejus. Esurivi enim, et non dedistis mihi manducare; sitihi. et non dedistis mihi potum<sup>3</sup>; hospes eram, et non collegistis<sup>4</sup> me; nudus, et non cooperauistis<sup>5</sup> me; infirmus et in carcere, et non visitastis me." Tunc respondebant ei<sup>6</sup> et ipsi, dicentes: "Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut<sup>7</sup> nudum,<sup>7</sup> aut infirmum, aut<sup>8</sup> in carcere, et non ministravimus tibi?" Tunc respondebit illis, dicens: "Amen dico vobis, quoniam non fecistis uni de minoribus his, nee mihi fecistis." Et ibunt hi in supplicium aeternum, justi autem in vitam aeternam.

<sup>1</sup> L. *descendite.*

<sup>3</sup> R. *libere.*

<sup>6</sup> L. *om.*

<sup>2</sup> L. *præparatus;* R. *quem*  
*præparauit pater meus diabolo.*

<sup>4</sup> L. *collegistis.*

<sup>7</sup> R. *om.*

<sup>5</sup> L. *opernistis.*

<sup>8</sup> L. *vel.*

## II. MERCIAN.

Mercian has been thus characterized by Brown (*ut supra*, Part I., p. 81, with which should be compared his Part II., p. 91):—

"There is naturally much general agreement with Northumbrian, since both are Anglian. Variations from North. are in some cases approximations to WS., but not in all. In certain respects Mercian stands quite by itself; in particular—

"1. OE. stable e [*i.e.* not ę] is usually retained in Mercian, yet is more or less frequently changed to æ.

"2. The o-umlaut of a scarcely occurs in WS., and not at all in either Kentish or Northumbrian, but is well developed in Mercian.

“3. The **u**-, **o**-umlaut of **e** to **eo**, and of **i** to **io, eo**, occurs at least more regularly in Mercian than in WS. and the other dialects.

“It is true that those peculiarities give no sharp outlines to Mercian, yet they sufficiently characterize it as a dialect, and not merely as Northumbrian modified by West Saxon scribes, or the reverse.”

### 1. The Day of Judgment.

The text is from Skeat's edition of Matthew, normalized like the last. There is a difference of opinion about the date of the Gloss. Skeat says (ed. of Mark, p. xii) that it may be referred to the latter half of the tenth century, Brown (Part I., p. 83) would date it just before the decay of Latin studies to which Alfred testifies; the latter also infers that its origin was not near the Kentish border. The phonological and inflectional points of difference from both West Saxon and Northumbrian should be noted.

The passage is as follows:—

And<sup>1</sup> mið-py<sup>2</sup> cymep þonne Sunu<sup>3</sup> Mōnnes in ȝrymme his, and ȳlle<sup>4</sup> ȝenglas mið hine, þonne<sup>5</sup> gesiteþ<sup>6</sup> on sedle<sup>7</sup> his þrymmes. And gesomniale<sup>8</sup> bēoð beforan him ȳlle<sup>4</sup>

<sup>1</sup> Represented in MS. only by the abbreviation; **and** occurs but once in the Gospel, and is accordingly restored here; **a**, too, is more likely to occur in proclitics.

<sup>2</sup> Both **mið** and **mid** are found; here the following **p** may have influenced.

<sup>3</sup> MS. **sunē**.

<sup>4</sup> MS. **ealle**; **a** is more common before **l** + cons., though **eall** and **healf** are somewhat exceptional.

<sup>5</sup> **þonne** is much commoner, and so **o** before nasals in general.

<sup>6</sup> MS. **gesiteþ**.

<sup>7</sup> This word has **p** and **t** (tt), as well as **d**.

<sup>8</sup> MS. **gesomnede**.

þeode, and geseādeþ<sup>1</sup> hiæ in twā,<sup>2</sup> swā hiorde<sup>3</sup> aſcēadēþ<sup>4</sup> scēp from tienum. And sēteþ þā scēp<sup>5</sup> on þā<sup>6</sup> swiðran hālfē,<sup>7</sup> his tiecen þonne on þā winstrān hālfē.<sup>8</sup> Þonne cweþ<sup>9</sup> se Cyning þām þe on þā swiðran hālfē his bēon, “Cumaþ,<sup>10</sup> geblētsade mīnes Fæder, gesittāð rīce þīte ēow 5  
geiarwad<sup>11</sup> wæs fr̄m sētīsсе middangeardes. For-þon-ðe  
mee<sup>12</sup> ynggrade,<sup>13</sup> and ge sāldun mē etan; mee þyrste, and  
gē sāldun<sup>14</sup> mē drīcean; cuma ic wæs, and gē feormadun  
mee<sup>15</sup>; naeud ic wæs, and gē wrigun<sup>16</sup> mee; untrum,<sup>17</sup> and  
gē nēosadum mīn; in carcerne<sup>18</sup> ic wæs, and ge cwōmūn<sup>19</sup> 10  
tō mē.” Þonne andswārigaþ<sup>20</sup> him<sup>21</sup> [þām] sōfæste,<sup>22</sup>  
cweþende,<sup>23</sup> “Dryhten, hwonne<sup>24</sup> gesēgun<sup>25</sup> wē ðē hyng-  
rende, and wē fēddun<sup>26</sup> þē? oþre þyrstigne, and wē þē  
drīcean sāldun? hwanne<sup>27</sup> þonne gesēgun<sup>28</sup> wē þē<sup>29</sup> cuman,  
and gefeormadun ðē<sup>30</sup>? oþre naeudne, and wē þec<sup>31</sup> 15  
wrigun<sup>32</sup>? oþðe hwonne<sup>33</sup> wē þē<sup>34</sup> sēgun untrymne<sup>35</sup> oþðe  
in ewarterne,<sup>36</sup> and wē cwōmūn<sup>37</sup> tō þē?” And and-  
swarade se Cyning, cweþ tō heom,<sup>38</sup> “Sōþ ic sēege ēow,  
swā lōnge swā gē dydun ānum þe<sup>39</sup> lēsesta<sup>40</sup> þāra brōþre<sup>41</sup> 15

<sup>1</sup> MS. gesceadilþ.

<sup>2</sup> MS. tu, but less common.

<sup>3</sup> heorde also occurs.

<sup>4</sup> MS. aſcēadēþ.

<sup>5</sup> MS. scēp.

<sup>6</sup> Lat. omits *suis*.

<sup>7</sup> MS. healfe.

<sup>8</sup> Usual form for pres., as well as pret.; pres. also *cweþ*.

<sup>9</sup> MS. cymeþ.

<sup>10</sup> Less common than *gegear-wad*.

<sup>11</sup> mee, þee rather commoner in acc.

<sup>12</sup> Loss of initial **h** exceptional.

<sup>13</sup> MS. salden.

<sup>14</sup> MS. forms are *wriogan*,

wreogan, but this verb is exceptional.

<sup>15</sup> With *i*-umlaut, and without.

<sup>16</sup> MS. carkærn.

<sup>17</sup> MS. coman.

<sup>18</sup> MS. andswārigaþ.

<sup>19</sup> Sing. him, plur. heom.

<sup>20</sup> -feste rather more common.

<sup>21</sup> cweþende nearly as common as cweþende.

<sup>22</sup> hwanne and hwonne about equal.

<sup>23</sup> MS. gesagun.

<sup>24</sup> MS. foeddan.

<sup>25</sup> MS. quartern.

<sup>26</sup> Here nom.; þe occasional for se.

mīne,<sup>1</sup> gē mē dydun.<sup>2</sup>" ƿonne cƿær se Cyning ēc tō þām þā-þe on þām winstrān hālfē bēoþan, "Gewitāf frōm mē, ƿaƿergde,<sup>3</sup> in ēce<sup>4</sup> fȳr, ƿte wæs geiarwad.<sup>5</sup> Fæder<sup>6</sup> mīn<sup>6</sup> dēofle and his ƿenglum.<sup>7</sup> For-ƿon-þe mecs<sup>8</sup> hyngrede, and 5 gē ne sāldun mē etan; mecs<sup>8</sup> ðyrste, and gē ne sāldun mē drincan; cuma<sup>9</sup> ic wæs, and gē ne feormadun mecs<sup>8</sup>; nacud, and gē ne wrigun<sup>10</sup> mecs<sup>8</sup>; untrum<sup>11</sup> and in carcerne,<sup>12</sup> and gē ne nēosadun mīn.<sup>13</sup>" ƿonne andswarigað hīe swālce,<sup>12</sup> cƿæþende,<sup>14</sup> "Dryhten, hƿa inne<sup>15</sup> gesēgūn<sup>16</sup> wē ðē<sup>8</sup> hyng-10 rende, ƿrþe þyrstigne, ƿrþe cuman, ƿrþe untrum,<sup>11</sup> ƿrþe in carcerne,<sup>17</sup> and wē ne ƿegnadjun<sup>18</sup> þē?" ƿonne andswarap<sup>19</sup> heom,<sup>20</sup> cƿæþende,<sup>14</sup> "Sōþ ic sæcge ƿōw, swā longe swā gē ne dydun ānum meodumra<sup>21</sup> ƿissa, ne mē gē ne dydun." And gāþ<sup>22</sup> hīe in ēce<sup>4</sup> tintergu,<sup>23</sup> þā sōþfeste<sup>24</sup> 15 ƿonne in ēce<sup>4</sup> lif.

<sup>1</sup> See p. 253, note 26.

<sup>2</sup> MS. dydon.

<sup>3</sup> MS. awærgede.

<sup>4</sup> ēcce rather more common.

<sup>5</sup> MS. gelarward.

<sup>6</sup> Cf. the Latin of this text.

<sup>7</sup> MS. englas.

<sup>8</sup> See p. 253, note 11.

<sup>9</sup> MS. cuman.

<sup>10</sup> See p. 253, note 14.

<sup>11</sup> See p. 253, note 15.

<sup>12</sup> MS. carkern.

<sup>13</sup> MS. swilce; the only other instance in the Gospel is swælce.

<sup>14</sup> See p. 253, note 21.

<sup>15</sup> See p. 253, note 22.

<sup>16</sup> See p. 253, note 23.

<sup>17</sup> MS. carcerænnæ.

<sup>18</sup> MS. ƿegnedun.

<sup>19</sup> MS. andswarap.

<sup>20</sup> See p. 253, note 18.

<sup>21</sup> MS. meoduma.

<sup>22</sup> More common than gāð; influence of the sing.<sup>?</sup>

<sup>23</sup> Only instance of u in plur. of disyllabic neuters; cf. ticcen, above.

<sup>24</sup> See p. 253, note 20.

## 2. Psalm XX. (XXI.)

The Psalm is taken from the Vespasian Psalter as printed in Sweet's *Oldest English Texts*. This was formerly regarded as Kentish, and even yet Brown

(Part I., p. 82) is inclined to think that its Mercian is that of the region adjoining Kent. Sweet (p. 184) refers the gloss to the first half of the ninth century. The forms are less varied than in the last. The Latin is the Vulgate version, collated with that on which the gloss is based.

The text is:—

Dryhten, in megne ðinum bið geblissal cyning; qnd ofer hælu ðine gefið<sup>1</sup> swiðlice! Lust sāwle his ðū sāldes him, qnd willan weolera his ðū ne biscefedes hine. For-ðon ðū forewōme hine in blēdsunge<sup>2</sup> swētnisse<sup>3</sup>; ðū sēttes hēafde his bēg of stāne dēorwyrðum.<sup>4</sup> Līf bed, qnd ðū sāldes him lēngu dæga<sup>5</sup> in weoruld weorulde. Micel is wuldur his in hælu ðinre; wuldur qnd micelne wlite ðū onsētes ofer hine. For-ðon ðū sēlest hine in blēdsunge in weoruld weorulde; ðū geblissas hine in gefian mid qndwleotan<sup>6</sup> ðinum. For-ðon cyning gehylteð in Dryhtne, and in mildheortnisse ðes hēstan ne bið onstyred. Sie [bið] gimēted hōnd ðīn allum fēondum ðinum; sie swiðre ðīn gemētedeð alle ðū-ðe ðec<sup>7</sup> figað. Ðū sētes hīe swē-swē ofen fȳres in tīl qndwleotan<sup>8</sup> ðīnes; Dryhten in eorre his gedrēfeð hīe, qnd forswilgeð hīe fȳr. Wēstem heara of eorðan ðū forspildes, and sēd heara from bearnum mōma. For-ðon hīe onhāldun<sup>9</sup> in ðē yfel; ðōltun gedæht ðæt hīe ne mæhtun gesteaðulfestian. For-ðon ðū sētes hīe bec, in lāfum ðinum ðū gearwas qndwleotan heara. Hēfe ñp, Dryhten, in megne ðinum; we singað and singað niegen ðīn.

<sup>1</sup> MS. gefið.

<sup>6</sup> In this word *io* is commoner;

<sup>2</sup> We should expect *blēdsunge*.

but the rule is *eo*.

<sup>3</sup> MS. *swētnisse*.

<sup>7</sup> MS. *ðe*.

<sup>4</sup> MS. *deorwyrðem*.

<sup>8</sup> MS. *qndwliotan*; see note 5.

<sup>5</sup> MS. *dæga*.

<sup>9</sup> MS. *onhāldon*.

Domine, in virtute tua laetabitur rex; et super salutare tuum exultabit vehementer. Desiderium cordis<sup>1</sup> ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. Quoniam prævenisti eum in benedictionibus dulcedinis; posuisti in capite ejus coronam de lapide pretioso. Vitam petiit<sup>2</sup> a<sup>2</sup> te,<sup>2</sup> et tribuisti ei longitudinem dierum in saeculum, et in saeculum saeculi. Magna est gloria ejus in salutari tuo; gloria et magnum decorum impones super eum. Quoniam dabis eum in benedictionem in saeculum saeculi; laetificabis eum in gudio eum vultu tuo. Quoniam rex sperat<sup>3</sup> in Domino, et in misericordia Altissimi non commovebitur. Inveniatur manus tua omnibus inimicis tuis; dextera tua inveniat<sup>4</sup> omnes qui te oderunt. Pones eos ut elibanum ignis in tempore vultus tui; Dominus in ira sua conturbabit eos, et devorabit eos ignis. Fructum eorum de terra perdes; et semen eorum a filiis hominum. Quoniam declinaverunt in te mala; cogitaverunt consilia,<sup>5</sup> que<sup>6</sup> non potuerunt stabilire. Quoniam pones eos dorsum<sup>7</sup>; in reliquis tuis præparabis vultum eorum. Exaltare, Domine, in virtute tua; cantabimus et psallimus virtutes tuas.

<sup>1</sup> MS. *anima*.

<sup>3</sup> MS. *sperabit*.

<sup>6</sup> MS. *quod*.

<sup>2</sup> MS. *petit*.

<sup>4</sup> MS. *inveniit*.

<sup>7</sup> MS. *deorsum*.

<sup>5</sup> MS. *consilium*.

### III. KENTISH.

The preference for the e-sound (both long and short) is, according to Zupitza (*Haupt's Zeitschrift*, XXI. 4), characteristic of the Kentish dialect. Sievers remarks (§ 154) that a distinctive characteristic of Kentish is the substitution of e, ē, for y, ī, and to some extent the converse.

In our reproduction of the following pieces, *ɛ* is employed only where it is found in the MSS., in order to avoid confusion between the theoretical and the MS. *ɛ*.

### 1. Lufa's Confirmation of her Bequest.

The will of which this is the concluding portion dates from 832. It is printed by Sweet in his *Oldest English Texts*, pp. 446–447, and by Earle, *Land Charters*, pp. 165–166. Earle adds: “This piece is given in Thorpe’s *Analecta* as a specimen of East Anglian; but Kemble remarked that Mundlingham is in Kent.”

Note the *e* (ɛ) for *æ* (æ), *ia* (iɑ) for *eo* (eo); *b* for *f* is of course not peculiar to Kentish (I. 1. 30).

The text is as follows:—

✠ Ie Luba, ēaðmōl Godes ðiwen, ðās forewedanan gōd,  
and ðās clmessan, gesette and gefestuie, ob mīnem erfe-  
lande et Mundlinghām, ðēni liiūm tō Cr̄istes eirican; and  
ic bidde, and an Godes libgendes naman bebiāle, ðēm  
men ðe ðis land and ðis erbe hebbe et Mundlingham, 5  
ðet hē ðās gōd forðlēste oð wiāralde ende. Se man, se ðis  
healdan wille, and lēstan ðet ic heboden hebbe an ðisem  
gewrite, sē him seald and gehealden sīa hiabenlice  
blēdsung; se his ferwerne, oððe hit āgēle, sē him seald  
and gehealden helle wīte, būte hē tō fulre bōte gecerran 10  
wille, Gode and mannum. *Uene ualete.*

✠ Lufe þincgewrit.

### 2. The Kentish Hymn.

The Hymn is No. 8 of Grein’s *Bibliothek* (II. 290–291). The text is conformed to that of Kluge in his *Lesebuch*, pp. 111–112.

To be noted are the **io**, **ia** for **eo** (**hiofen**, **hiafen**), **io** for **ēo**, **e** for **æ** (**fegere**, **Feder**, **heleða**, -**fest**), **āe** for **ē**, *i.e.* **āe** (**blāetsiað**, **hrāemig**) and for **ie** (**geflāemdest**), and especially the **e** for **y** (**senna**, **geselled**), and **ē** for **ȳ** (**ālēs**, **gerēna**). Standard West Saxon vowels are also found, and perhaps indicate a West Saxon scribe.

With respect to consonants, the omission of the middle one of three is noted by Zupitza as characteristic (**ænlum**). The loss of final **d** (**walden**) is found elsewhere in Kentish (Zupitza, p. 11); but see also I. 1. 14. **Ne** (**nge**, **neg**) for **ng** (**cynine**, **cyninge**; cf. **pineg-**, p. 257, l. 12) is another mark (Zupitza, p. 13).

The Hymn is as follows:—

Wuton wuldrian' weorada Dryhten,  
hālgan hliðorewidum hiofenrices Weard,  
lufian hofwendum lifes Āgend,  
and him simle sīo sigefest wuldor  
5 uppe mid ænlum and on eorðan sibb [5]  
gumena gehwilcum goodes willan!  
We ðē heriað hālgum stefnum,  
and pē blāetsiað bilewitne Fēder,  
and ðē þanciað, þiota Wālden,  
10 ðīnes weorðlican wuldordrēames [10]  
and ðāre miclan mægena gerēna,  
ðe ðū God Dryhten gāstes mæhtum  
hafest on gewealdum hiofen and eorðan,  
ān ēce Fēder, ælmehtig God!  
15 Ðū eart cyninga Cyninge cwicera gehwilces; [15]  
ðū eart sigefest Sunu and sōð Hēlend  
ofer ealle gescēft angla and manna!  
Ðū Dryhten God on drēamum wunast  
on ðāre upplican æðelan ceastre,  
20 Frēa folca gehwæs, swā ðū æt fruman wāre [20]

efenēadig Bearn āgenum Fæder!  
 Ðū eart heofenlie lihht and ðæt hālige lamb,  
 ðe ðū<sup>1</sup> mānseikle middangeardes  
 for þinre ārfeſtneſſe ealle tōwurpe,  
 5 frond geflēmdest, folle geneſedes, [25]  
 blōde gebōhtest bearn Israēla  
 ðū ðū āhōfe ðurh ðæt hālige trīow  
 ðinre ðrōwanga ðriſtore ſenna,  
 þæt ðū on hālahſtelle heafena rīces  
 10 ſitest ſigelhrāmig on ðū ſwīðran hand [30]  
 ðinum God-Fæder gāſta gemyndig.  
 Millſa nū meahtig manna cymne,  
 and of lealtrum ālēs ðine ðū hōfan gescōft,  
 and ūs hāle gedō. heleða ſeppend,  
 15 niða Nergend, for ðines naman āre! [35]  
 Ðū eart sōðlice ſimle hālig,  
 and ðū eart āna ſee Drylten,  
 and ðū āna bistr ealhra Dēma  
 cƿuera ge dēadra, Cr̄ist Nergend,  
 20 for-ðan ðū on ðrymne rīesast and on ðrīmesse [40]  
 and on ānneſſe, ealles Wāldend,  
 hiofena hēaheyninc, Hāliges Gāſtes  
 fegere gefelled in Fæder wuldre!

<sup>1</sup> MS. 8y.

## APPENDIX V.

### I-UMLAUT ILLUSTRATED FROM GOTHIK.

The earliest Germanic language represented by existing specimens is the Gothic. Much the most considerable part of these specimens consists of fragments of a translation of the Bible, or rather of the Bible with the exception of the Books of Kings, made by Wulfila (less correctly, Ulphilas), a Goth of the fourth century. While it would be a serious error to regard Gothic as the parent of the other Germanic tongues, it is undoubtedly true that in many respects it most nearly represents what we may conceive to have been the character of the Primitive Germanic language. In particular, the original vowels of stem-endings and inflectional terminations are often extant in Gothic, while by the time of Old English they are either lost, or exist in a modified form.

From what has been said, it is manifest that a comparison of Gothic forms with those of Old English is often very instructive. The phenomenon known as i-umlaut, for example, becomes much more intelligible through such a comparison, as a few illustrations will render evident.

In the revised version of 2 Cor. 10. 12, the marginal reading is, "For we are not bold to judge ourselves among . . . certain of them that commend themselves." The Gothic has, "Unte ni gadaursum *dōmjan* unsis *silbans*." etc. Here the English word *judge* is repre-

sented by the Gothic *dōmjan* (pronounced *dōmyan*), to which corresponds the OE. *dēman*. Again, for OE. *sēc(e)an* (114), *nerian* (116), the Gothic has *sōkjan*, *nasjan* (*s* changing to *r*), as in Lk. 19. 10: “Qam auk sunus mans *sōkjan* jah *nasjan* jans fralusamans.”

According to 103, the ind. pres. 3 sing. of **forbēdan** is **forbiet** or **forbīett**. The corresponding Gothic form occurs in Lk. 8. 25: “Hwas siai su, ei jah windam *faurbīndiþ* jah watinum?” (Who then is this, that he commandeth even the winds and the water(s)?). The stem of the Gothic verb *faurbīndiþ* is *bīnd-*, which in OE. is represented by **bēod-**. Umlaut is caused by the *-i* of the ending *-iþ*, which is sometimes retained in OE. as **(e)ð**, but frequently disappears, according to 23 and 34. Similarly Gothic *frāliusip* is represented in OE. by **forliest**, as in Lk. 15. 8, where, for the “if she lose one piece” of the English, the Gothic has, “jabai *frāliusip* drakmin ainamma.” Again, take the OE. **hātan**, of which the ind. pres. 3 sing. is **hāet(t)**. Here the Gothic infinitive is *haitan*, and the ind. pres. 3 sing. *haitiþ*. Thus, in Lk. 15. 9, “yahaitiþ frijondjos” (call-eth together her friends).

In Mk. 1. 16, where our version has *net*, the OE. has *nētt*, and the Gothic *nati*: “wairpandans *nati* in marein.” The doubling of *t* is to be accounted for according to 36, as the Gothic stem-ending was *-ja*. For OE. **cynn** the Gothic has *kuni*, as in Mk. 8. 12: “Hwa pata *kuni* taikn sōkeip?” (What would be the OE. representatives of *taikn* and *sōkeip*?) In Mk. 7. 35, where the OE. has “**tungan bēnd**,” the Gothic has “*bandi* tuggons.”

Many more illustrations might be given, but these will no doubt suffice to render the principle clear.

## APPENDIX VI.

### SPECIMENS OF OLD GERMANIC DIALECTS.

The chief Germanic dialects cognate with the Old English are Gothic, Old High German, Old Saxon, Old Norse, and Old Frisian (cf. Sievers' *Gram. of OE.* 1, and my *Phonological Investigation of OE.*). Of these, Gothic is the oldest, and Old Norse and Old Frisian, in their present forms, the latest; the others are fairly contemporary with Old English. By a comparison of these tongues, the basic, unitary Germanic language is reconstructed. Thus, to take a few of the words introduced below, we gain the Germanic stems *ain-*, *one*; *gast-*, *guest* or *stranger*; *siuk-*, *sick*; *kweþan*, *say*; others will readily be discovered by a little attention. In general, the Gothic forms stand nearest to the Primitive Germanic, but some Gothic words have died out, or are replaced by others in the remaining tongues. The Germanic forms of many English words are given in the *New English Dictionary*, with those of the cognate dialects, and in some cases the remoter Indo-European form.

As far as possible, the texts below repose upon the same original, Matt. 25. 38-46. This affords an opportunity for comparison with Selection III, pp. 134-136, and with the dialectic texts on pp. 256-262. There being no corresponding prose text of Old Saxon, the

poetic paraphrase, from the *Heliand*, is thrown to the end. The Old Frisian stands by itself, its documents being chiefly legal.

As the Gothic text of this chapter covers only verses 38 to 46, the corresponding selections have been limited to these verses.

### GOTHIC.

[From the version by Wulfila (ca. 311-383); see the article on Wulfila by Sievers, in Paul's *Grundriss der Germanischen Philologie*, Vol. 2. w has been substituted for the v used by the Germans in their editions, and the quantity of the vowels has been marked more regularly than usual; ai is generally long, but is short in aippau (cf. ON. *eða*), fairra, garaihtans; ei is always long (like Eng. ee).]

“Hwanuh þan þuk sēhwum gast, jah galaþōdēdum ?<sup>1</sup> aippau naqadana, jah wasidēdum ? hwanuh þan þuk sēhwum sīukana aippau in karkarai,<sup>2</sup> jah atiddjēdum<sup>3</sup> du þus ?” Jah andhafjands sa þiudans<sup>4</sup> qipip du im, “Amen qipa izvis, jah þanei tawidēdūp ainamma þizē 5 minnistanē brōþrē meinaizē, mis tawidēdūp.” Þanuh qipip jah þaim af hleidumein fērai, “Gaggiþ fairra mis, jus fraqipanans,<sup>5</sup> in fōn þata aiweino,<sup>6</sup> þata manwidō unihulþin<sup>7</sup> jah aggilum is. Unte grēdags<sup>8</sup> was, jan ni gēbūp mis matjan<sup>9</sup>; afþaursijs was, jan ni dragkidēdūp<sup>10</sup> 10 mik; gasts, jan ni galaþōdēdūp mik; naqaps, jan ni wasidēdūp mik; sīuks jah in karkarai, jan ni gaweisōdēdūp meina.” Þanuh andhafjand jah þai qipandans, “Frauja,<sup>11</sup> hwan þuk sēhwum grēdagana, aippau afþaursidana, aippau gast, aippau naqadana, aippau sīukana, aippau in karkarai, jan ni 15

<sup>1</sup> See Glossary, *gelaðian*.

<sup>6</sup> From same Indo-European

<sup>2</sup> From Latin.

root as Gr. *alōv*, Lat. *avum*.

<sup>3</sup> As if OE. \*ætēodon (from \*ætgangan).

<sup>7</sup> Cf. O.E. *unhold(a)*.

<sup>4</sup> See Gl. *þēoden*.

<sup>8</sup> Cf. Eng. *greedy*.

<sup>5</sup> Like O.E. *foreweden*.

<sup>9</sup> Verb; cf. Gl. *mēte*.

<sup>10</sup> *gk* for *nk*. <sup>11</sup> See Gl. *frēa*.

andbahtidēdeima<sup>1</sup> þus?" Þamuh andhafjiþ im qipands, "Amen qipa izwis, jah þanei ni tawidēduþ ainiunma þizē leitilanē, mis ni tawidēduþ." Jah galeipand<sup>2</sup> þai in balwein<sup>3</sup> aiweinon, ip þai garailtans<sup>4</sup> in libain aiweinon.

<sup>1</sup> Cf. OE. *ambiht*. German  
*Amt*.

<sup>2</sup> See Gl. *IRðan*.

<sup>3</sup> Cf. OE. *bealu*.  
<sup>4</sup> Cf. German *gerecht*.

### OLD HIGH GERMAN.

[The longer extract is from Sievers' edition of Tatian. The Latin version of the Gospel harmony by the Assyrian Tatian (second century) was translated by a monk of Fulda, A.D. 830-835. The dialect is East Frankish. The translation is, in general, much more literal than that of the Rhine Frankish version, a specimen of which, from the beginning of the ninth century, is given in a note (from Hench's edition of the Monsee Fragments).

uu is of course used for w.]

"Uuanne gisähun uuir thih gast uesentan, inti gihalōtunmēs<sup>1</sup> thih? oda nacotan, inti bithactumēs<sup>2</sup>? oda uuanne gisähumēs thih unmahtigan oda in carkere, inti quāmunmēs zi thir?" Inti antlingenti ther cunig<sup>3</sup> quidit in, "Unār quidih īu, sō lango sō ir tātut einemo fon thesēn mīnēn bruoderon minnistōn, thanne tātut ir iz mir." Thanne quidit her thēn thēzi sīneru uuinistrūn sint, "Eruuīzzet fon mir, ir foruuergiton, in ēuuīn fīur, thaz dār garo ist themo dīufale inti sīnēn ḡengilon. Mih hungrita, inti ir ni gābut mir ezzan; mih thursta, inti ir ni gābut mir trinean; ih uuas gast, inti ir ni gihalōtut mih; nacot, inti ir ni bithactut mih; unmahtic inti in carkere, inti ir ni uuīsōtut mīn." Thanne antlingent sīe inti quedent, "Trohtin,<sup>4</sup>

<sup>1</sup> Cf. German *holen*.    <sup>2</sup> German *bedecken*.    <sup>3</sup> German *König*.

<sup>4</sup> The Monsee Matthew has here:

"Truhtin, huanne kasāhun uuir dih hunragan, odo durstagan, odo gast, odo nahhatan, odo siuhhan, sō in carcere, enti ni ambahtum dir?" Danne antuurtit im quidit, "Uuār īu sagem, sō lange sō frīz ni tātut einhuetelihhemo dero minnistōno, noh mir iz ni tātut."

uuanne gisáhun unir thihi hungrentan, oða thurstentan, oða gast, oða næotan, oða ummahtigan, oða in carkere, inti ni ambahittumēs thir?" Thanne australingit her in quedenti, "Unār quidih īu, sō lango sō ir ni tātāt cīnemo fōn thēn minnirōn, noh mir ni tātum." Inti farent thiē in ēauñaz 5 uizzi, thiē rehton in ēauñi lī.

## OLD (?) NORSE.

[The Norse extract is from the version of Odd the Wise, which appeared in 1540, and is here reproduced from the text in Vigfusson and Powell's *Icelandic Prose Reader*, w being substituted for v. The editors say of Odd's work (p. 438): "It is well worthy to stand by the side of that of Tyndal or Luther, and higher praise could hardly be given to it. Like our own Version, it was made just at the right time, when the spoken language was in the main still pure and classical, but yet rich and flexible enough to be easily adapted to the idioms and vocabulary of the Greek and Hebrew."]

"Hwenar sān wēr pig hungraðan, og söddum pig? eðr pyrstan, swo wēr gēfum pēr drekka? eðr hwenar sāum wēr pig gestkomum, og hýstum<sup>1</sup> pig? eða nakinn, og klēddum pig? eða hwenar sān wēr pig sjúkan, eða i myrk-wastofu,<sup>2</sup> eg kōnum til þū?" Og konungriun<sup>3</sup> mun<sup>4</sup> 5 swara, og segja til þeirra, "Sannliga segi eg yðr, hwat pēr gjörðut<sup>4</sup> einum af þessum mīnum minztum bræðrum, þat gjörðu pēr mēr." Þā mun hana og segja til þeirra sem til wiinstri handar eru, "Farit burt frā mēr, pēr bólwaðir,<sup>5</sup> i eilifan eld, þann sem fyri būinn er fjandanum og hans árum. 10 Þwiat hungraðr war eg, og pēr gafut mēr eigi at<sup>6</sup> eta; þystr war eg, og pēr gafut mēr eigi at drekka; geestr war

<sup>1</sup> The verb hýsa, from hūs, house.

<sup>2</sup> 'Mirkcloset' (stofa = German *Stube*, Eng. *stove*).

<sup>3</sup>-inn is the postpositive article.

<sup>4</sup> Still used dialectally in Eng-

land for *shall* or *will*; cf. the *Eng. Dial. Dict.*

<sup>4</sup> Gar is still used in Burns; cf. *New Eng. Dict.*

<sup>5</sup> See Gothic, p. 272, note 3.

<sup>6</sup> So in Eng. *wlō*, from *at do*.

eg, og þér hýstuð mig eigi; nakinn war eg, og þér klæddut mig eigi; sjúkr og i myrkwastofu war eg, og þér witjuðut min eigi." Þa munu þeir swara og segja, "Herra, hwenar sāu wēr þig hungraðan eða þyrstan, gëst eða nakinn, sjúkan eða i myrkwastofu, og höfum þér eigi þjōnat?" Þa mun hann swara þeim og segja, "Sannliga segi eg yðr, hwat þér gjörðut eigi einum af þessum enum minztum, þat gjörðut þér mér eigi." Og munu þeir þa ganga i eilifar píslir, en rættlætir i eilifit lif.

### OLD FRISIAN.

[Though the texts of Old Frisian are of a comparatively late period, its grammatical condition fairly entitles it to rank with Old High German and Old Saxon. The extract which follows is from a paraphrase of the Ten Cominandiments which serves as a preface to a certain code of laws (Richthofen, *Friesische Rechtsquellen*, pp. 131-132). Frisian is next of kin to Old English among the Germanic dialects (Sievers, *Gram.* 1; Siebs, *Zur Geschichte der Englisch-Friesischen Sprache*, Halle, 1889.]

Thīn God thet is thi ēna, ther skippere is himulrikes and irthrikes, tham skaltu thīania. Thu ne skalt thīnes Godis nōma nāwet<sup>1</sup> īidle untfā, thermithi send ti urbēden<sup>2</sup> alle mēnētha.<sup>3</sup> Thu skalt firia<sup>4</sup> thene hēlega Sunnandi, hwante God hini rēste thā hi eskipin<sup>5</sup> hede himulrike and irthrike; thērumbe<sup>6</sup> skaltu ierne<sup>7</sup> firia thene hēlega Sunnandi. Thu skalt ēria<sup>8</sup> thīnne feder and thīnne mōder, thet tu theste<sup>9</sup> langor libbe. Thu ne skalt nenne mōnslaga dūa.

<sup>1</sup> OE. nāwiht; see Gl. nāht.

<sup>6</sup> German *darum*.

<sup>2</sup> Eng. *forbid*.

<sup>7</sup> OE. *georne*.

<sup>3</sup> German *Meineid*.

<sup>8</sup> German *ehren*.

<sup>4</sup> German *feiern*.

<sup>9</sup> German *desto*, OE. *þæs-ðe*.

<sup>5</sup> With the prefix *ē-* compare Eng. *y-* in *yclept*.

## OLD SAXON.

[Next to Old Frisian, Old Saxon is most nearly related to Old English. It is interesting, too, because a considerable part of an OE. poem, the *Genesis*, has been adapted from an Old Saxon original (see Cook and Tinker, *Select Translations from Old English Poetry*, pp. 104-105, 184-185). The most important text is the *Heliand*, written between 822 and 840, a versified harmony of the Gospels. Our extract consists of vv. 4405-4451 of the Munich MS.]

Huan gisah thi man ēnig  
 bethuungen an sulīan tharabun? Huat, thi habes allarō  
 thīodō giuuald,  
 iae sō samo therō mēdmō therō the īo mannō barn  
 geuunnun an thesaro uneroldi." Than sprikid im eft  
 Uualdand God:  
 "Sō huat sō gi dādun," quidit he, "an īuuues Drohtines 5  
 namon,  
 gōdes fargābun an Godes ēra  
 thēm mannum the hēr minnistōn sindun therō nu undar  
 thesaru mēnegi stand[a]jd,  
 ḡendi þurh ōdmōdi arme uuārun  
 uueros, huand sie mīnan uilleou frēmidun, — sō huat sō  
 gi im īuuaro uuelono fargābun,  
 gīdādum thīrh dīurida mīna, that antfeng īuuua Drohtin 10  
 selbo,  
 thīu helpe quām te Hebencuning. Bethīu uuili īu the  
 hēlago Drohtin  
 lōnōn īuu[an] gilōbon; gibid īuu līf ēuuig." 15  
 Uuēndid ina than Uualdand an thea uuinistron hand,  
 the Drohtin te thēm farduanun mannum, sagad im that sie  
 sculin thea dād autgelden,  
 thea man iro mēngiuuerk: "Nu gi fan mi sculun," 15  
 quidit he,  
 "farun sō farflocane an that fīur ēuuig  
 that thār gigareuuiid uuard Godes andsacun,  
 fiundō folke be firinuuuerkun,  
 huand gi mi ni hulpun than mi hunger ḡendi þurst

uuēgde te uundrun,    eftha ik genuñlies lōs  
 geng iñnermōl —    uñas mi grōtun tharf;  
 than ni habde ik thār ēnige helpe    than ik geheftid uñas,  
 an lithokospun bilokan,    eftha mi legar bifeng.

5    suñra suhti;    than ni uueldun gi mñn sñokes thār  
 uuñsñn mid uuihti.    Ni uñas iñ uuerd ëouuht  
 that gi mñn gehugdin;    bethñu gi an hellie sculun  
 tholon an thñstre.”    Than sprikid imu qft thñu thñod  
 angegin:

“Uuola, Uualdand God,” quedal sie,    “huñ uuilt thu sō  
 uuit thit uuerod sprekan,

10    mahlien uuid these mñnegi?    Huan uñas thi to maninō  
 tharf,

gumonō gñðes?    Huat, sie it al be thñmuñ gñbun ë[g]un,  
 uuelon an the[sa]ro uuerokli.”    Than sprikid qft Uualdand  
 God:

“Than gi thea armostun,” quidid he,    “qldibarno,  
 maninō thea minnistñn    an iñuuomu mñdsehon,

15    helidos farhugdun,    lñtun sea iñ an iñuuomu hugi lñthe,  
 bedëldun sie iñuuaro ñuurdla,    than dñdun gi iñuuomu Drolit-  
 ine sō sama,

giuuernidun imu iñuuaro uuelonō;    bethñu ni uuili iñ  
 Uualdand God

antfñhen Fader iñuuua,    ac gi an that fñur sculun  
 an thene dñopun dñd dñublun thñnon,

20    uñredun uidersakun,    huand gi sō uuarhtun biuoran.”

Than aftar thñm uuordun skñdit that uuerod an tuñ,  
 thea gñðun qndi thea ubilon.    Farad thea fargriponon man  
 an thea hñtun hñl hrñuuigmñde,

thea faruuarhton uueros,    uuiti antfñhat,

25    ubil qndilōs.    Lñdid iñp thanen

hñr Hebencuning    thea hlñttaron thñoda  
 an that langsame lñht;    thñr is lñf ëuwig,  
 gigareuuid Godes riki    gñðarō thñadō.

# VOCABULARY



## VOCABULARY.

[The vowel æ follows ad, and ȝ follows t. The main or typical forms of words are those of Early West Saxon, the dialectic or late forms of the poetry and of Appendix IV being referred to that as the standard. Actual forms, when different from the type, are enclosed in parenthesis. Figures in parenthesis refer to the sections (and subdivisions) of the Grammar. Semicolons are employed to separate different *groups* of meanings; definitions separated by commas are more nearly synonymous. The sign < indicates derivation from. Modern English words cited in brackets, and not preceded by cf., are direct derivatives; cognates thus cited are directly derived from the common ancestral form; where the relationship is more remote, or only a part of the word corresponds, cf. precedes. Old English words preceded by cf. or see are parallel or related forms. Direct derivatives included among the definitions are not repeated in brackets. The asterisk before a word indicates a theoretical form; for the manner in which such are framed see my *Phonological Investigation of Old English* (Ginn & Co.). The ending -līc(e) is assigned to adjectives and adverbs employed in the poetry; -līc(e) to those in prose.]

### A.

ā, *always*; repeated for emphasis, ā ā ā, *for ever and ever*. [Cf. Mod. Eng. *ay*, from an allied root; in ME. our word appears as *o*, *oo*, — so in *Chaneer*, *Tr. and Cress.* 2. 1034: ‘for ay and oo.’]

ā- (142).

ā-belgan (III. 104), *anger, incense.*

ā-bēdan (II. 103), *announce, communicate.*

ā-beran (IV. 105), *carry, convey; sustain.*

ā-blāwan (R. 109), *blow.*

ā-bregdan (III. 104, 28), *liberate, disengage.* [Cf. Speiser's *abrade, abrayd, abraid*, e.g. *F.Q.3. 11.8.*]

ā-būtan, *about, around.*

ae (ah) (4), *but.*

ā-cennan (113), *produce, beget, bring forth.*

ā-col-möd (58, 146), *frightened, terrified.*

ādesa (53), *adze, hatchet.*

ādl (51. b), *disease.*

ā-drādan (R. 110), *fear.*

ā-drēgan (II. 103), *endure.*

ā-drīfan (I. 102), *expel.*

ā-dūn(e), *down.* [< of dūne; see dūn.]

āece, see ēce.

**acer** (43), *field*. [Cf. Mod. Eng. *broad acres*, *God's Acre*, the latter as in Longfellow's poem; Ger. *Acker*. Cognate with Lat. *ager*, Gr. *ἀγρός*.]

**ædre** (æd're), *straightway, immediately, at once*.

**æfen** (47. 7), *evening* (but *evening* itself is from the derivative **æfnung**). [Ger. *Abend*.]

**æfen-glōmung** (51. 3), *evening twilight*. [Cf. Mod. Eng. *gloaming*.]

**æfestfull** (146), *envious*. [æfest is compounded of **æf**, a parallel form of **of**, and **est**, q.v.]

**æfestian** (118), *envy, be envious at*.

**æfestig** (146), *envious*.

**æfre**, *ever, always; æfre ne, never*. [afterward, after, after; according to; about; æfter-**ðon-ðe**, after.]

**æg-** (142).

**æg-flota** (53), *sea-floater, ship*.

**æg-hwā** (88), *every one; neut. every thing*.

**æg-hwanan** (75), *from all sides, on all sides*.

**æg-hwile** (-hwylc) (89), *every (one), any (one)*.

**ægþer ge . . . ge** (202), *both . . . and*.

**æht** (51. b), *council*.

**æht** (51. 1), *possession; plur. goods*. [Cf. **ägan**.]

**æl** (51. b), *awl*. [Ger. *Ahle*.]

**ælc** (89. a), *each, every, all*. [Mod. Eng. *each*.]

**ælde**, *see felde*.

**ælmesse** (el-) (53. 1), *alms*. [See *New Eng. Dict.* s.v. *alms*.]

**æl-mihtig** (-mihti) (57. 3), *allmighty*. [Ger. *allmächtig*.]

**æl-myrean** (53), *plur. Ethiopians*. **æmetta** (53), *leisure*. [Cf. **æmtig.**]

**æmtig** (57. 3; 146), *empty, void*. [Cf. **æmetta**.]

**æne, once**.

**ænig** (89. a; 154. a; 146), *any (one)*. [Cf. **æn**; Ger. *einig*.]

**æppel-bære** (59, 146), *fruit-bearing*.

**ær** (47), *copper*. [See **är**, *copper*; cf. the Ger. adj. *ehern*.]

**ær, adv., before, formerly, aforesome time, ago**; frequently to be regarded as a mere sign of the pluperfect tense.

**ær, prep., before**. [Mod. Eng. *ere*.]

**ær-dæg** (43. 2), *dawn, break of day*.

**ærend-wreca** (53), *ambassador, envoy*. [Cf. Mod. Eng. *errand*; OE. *wrecan* has a sense = relate.]

**ærrest, jirst, at first, in the first place**. (Mod. Eng. *erst*; Ger. *erst*.)

**ær-ge-dōn** (62), *previously done, former*. [ær + dōn.]

**ærn** (47), *elijre*.

**ærra** (67, 60), *former*.

**ær-ðūm-ðe**, *before*.

**ær-wacol** (57, 146), *wakeful, sleepless*.

**æsc-plega** (53, 147), *ash-play, spear-play*.

**æsc-röf** (58, 147), *spear-valiant, valiant with the spear*.

**æt** (47), *food*. [Cf. *etan*.]

**æt** (4), *at; from; to* (*New Eng. Dict.* s.v. *at*, I. 11, 12).

**æt-** (142).

**æt-berstan** (III. 104), *escape*.

**æt-bregdan** (III. 104, 162, 28), *withdraw, take away*.

æt-ēowian (118), *appear*. [Cf. ætēewan.]  
 æt-foran, *before*.  
 æt-gædere, *together*; strengthening *samod*, — *samod ætgædere* = Lat. *simul*.  
 æt-iewan (118), *reveal, display*. [Cf. ætēowan.]  
 æt-niehstan, *see niehstan*.  
 ætýwan, *see ætēewan*.  
 æðel-boren (62; 57.3; 147), *high-born, patrician*.  
 æðel-borennes (51.5; 147), *noble birth, rank, station*.  
 æðele (59), *noble, gentle, illustrious*. [Cf. *Ethel, Athel-*, and Ger. *edel*.]  
 æðeling (43, 143), *noble one, hero, man*.  
 æðða, *see oððe*.  
 æx (51. b), *ax*. [Cf. Gr. *ἀσπίνη*, Lat. *ascia* (?), Ger. *Axt* (the t a late addition).]  
 æt-færnan (113), *frighten, terrify*.  
 æt-feallan (R. 109), *fall*.  
 æt-fédan (113), *nuish, support*.  
 æt-fierran (113), *remove, banish, put away*. [*< feorr, by 16*.]  
 æt-fiersian (118), *drive away, banish*.  
 æt-flieman (113), *put to flight, expel*.  
 æt-gælan (-gælan) (113), *neglect*.  
 ægan (127), *own, possess, have*. [Cf. Mod. Eng. *right*, and see Schmidt's *Shakespeare Lexicon*, s.v. *owe*, 2.]  
 æt-gün (141), *depart*.  
 æt-géan, *back*. [*< ongéan*. Distinguish the meaning of this word from that of *baeclung*.]  
 ægen (57.3), *own*. [Past part. of ægan; Ger. *eigen*.]  
 ægend (43. 6), *owner, possessor*.  
 æt-géotan (II. 103), *pour out, disseminate, destroy*.  
 æt-giefan (V. 106), *give, pay*.  
 æt-ginnan (III. 104), *begin*. [Cf. Ger. *beginnen*.]  
 ægnian (118), *appropriate*. [Cf. ægan; Ger. *eignen*.]  
 æt-grówan (R. 109), *grow up, grow over*.  
 ah, *see ae*.  
 æt-hébban (VI. 107), *raise* (i.e. *utter*); *evult*; *enlure, suffer, undergo*. [Ger. *erhaben*.]  
 æt-hierdan (113), *harden* (*em-harden*?). [Ger. *erhärten*.]  
 æt-hiehhan (VI. 107), *rejoice*. [Cf. Mod. Eng. *laugh*, Ger. *lachen*.]  
 æt-höf, *see æt-hébban*.  
 æt-hréosan (II. 103), *fall*.  
 æht (ölt) (47; 89. b), *something*.  
 æt-hwéttan (113), *excite, whet*; *supply, fulfill*. [Cf. Mod. Eng. *whet*, Ger. *wetzen*.]  
 æt-hätan (R. 110), *give up*. [Ger. *erlassen*.]  
 alder, *see ealdor*.  
 æt-ícgéean (115, note), *deposit*.  
 æt-ílefan (113), *permit, allow*. [*< lëaf, leave*; Ger. *erlauben*.]  
 æt-ílehtan (113), *illuminate, give light to*. [*< lëoht*; Ger. *erleuchten*.]  
 æt-ílesan (-lësan) (113), *deliver*. [Ger. *erlösen*.]  
 æt-ílesend (43. 6), *redeemer*.  
 æn (79), *one, a, a single, alone; admirable*; wk. æna, *alone*; on æn, *anom, at once*; ænra ge-hwile, *every one*. [Ger. *ein*.] and (qnd), *and*.  
 and- (142).  
 and-giet (-git) (47), *sense, meaning, understanding*. [Cf. gietan.]

**and-gietfullice** (76), *clearly, intelligibly.*

**and-lang** (qndlang) (58), *live-long, whole, all . . . long.* [Cf. Ger. *entlang* and the Chaucerian *endelong* (*Knight's Tale* 1820).]

**an(d)-lienes** (51. 5), *image.* [Cf. Mod. Eng. *likeness*, Ger. *Gleichniss*, for (*ge*)*leichen*iss.]

**and-lifan** (51. b), *sustenance.*

**and-swarian** (qndswarian, qnd-sweorian) (118), *answer.*

**and-swaru** (qndswaru) (51. a), *answer.*

**and-weard** (58, 146), *present.*

**and-weardan** (qnd-) (113), *answer.*

**and-wlita** (53), *countenance, face;* also in the sense of 'angry countenance,' 'anger,' Lat. *rultus*. [Cf. Ger. *Antlitz*.]

**and-wyrdan** (113), *answer.* [Cf. Ger. *antworten*.]

**än-feald** (58), *plain, simple.* [Cf. Ger. *Einfalt, einfältig*.]

**angel** (43. 4), *hook.* [Mod. Eng. *angle*, Ger. *Angel*.]

**an-ginn** (ongin) (47), *beginning; vehemence, impetuosity, violence.*

**an-grislie** (58), *fierce, raging.* [Cf. Mod. Eng. *grisly*.]

**an-lie** (on-) (58), *like, similar.*

**an-lienes**, see *andlienes*.

**än-nes** (51. 5), *oneness, unity.*

**än-rædnes** (51. 5), *boldness, confidence, assurance.*

**an-sien** (51. b), *countenance.*

**an-timber** (47), *material, substance.*

**an-weald** (43), *power, rule, jurisdiction.* [Ger. *Anwalt*.]

**är** (48), *messenger.*

**är** (51. b), *honor; dignity, station.* [Ger. *Ehre*.]

**är** (47), *copper.* [See **ær**, *copper*; Mod. Eng. *ore*.]

**är-ræcean** (114), *reach.* [Ger. *erreichen*.]

**är-ræfnian** (118), *endure, stand.*

**är-ræran** (113), *lift.* [Cf. Mod. Eng. *rear*.]

**är-ræadian** (118), *redden, blush.* [Cf. Ger. *erröthen*.]

**är-ræcean** (114; 164. b), *relate, narrate, say.*

**är-rædian** (118), *find, choose.*

**är-rætan** (113), *gladden.*

**är-fæst** (58, 146), *gracious, loving; glorious; often translates Lat. *pius*.* [See **är**, *honor*.]

**är-fæstnes** (51. 5), *kindness; compassion.*

**är-ge-bland** (-blond) (47), *commotion of the sea, mingling of the waves.* The word = **ear(h)-geblond**, *El.* 239; *Met.* 8<sup>30</sup>; *Brun.* 26; see **eargrund**, *depth of ocean*; **ärar**, *ocean.*

**är-risan** (I. 102), *arise.*

**ärrodlice**, *immediately, forthwith.*

**är-wela** (53), *oar-riches, i.e. sea.*

**är-wierðe** (59, 146), *venerable.* [Cf. Ger. *ehrwürdig*.]

**är-wierðnes** (51. 5), *reverence.*

**är-yð** (51. b), *oar-billow, wave.*

**ä-scéadan** (R. 110), *divide.*

**ä-scelan** (äxiun) (118; 159. b; 32), *ask.* [Ger. *heischen, properly etschen*.]

**ä-sægean** (123), *say, relate.*

**ä-sendan** (113), *send.*

**ä-settan** (113), *place, deposit.*

**assa** (53), *ass.*

**ä-stænan** (113), *adorn, set.* [Cf. *stān*, by 16.]

**ä-stéllan** (114), *establish.*

**ä-stigan** (I. 102), *ascend, go aboard; descend.* [Ger. *ersteigen*.]

ā-streccēan (114), *prostrate*. [Cf. Mod. Eng. *stretch*.]

ā-styrian (118), *tough*. [Cf. Mod. Eng. *stir*.]

ā-swēbban (115. a), *put to sleep*, i.e. *slay*.

ā-syndrian (118), *separate, sever, divide*. [Cf. Mod. Eng. *sender*.]

ā-tēon (II. 103), *draw; inhale*.

ā-tēorian (118), *fill, give out*.

ā-ðēnnan (115. a), *apply, direct*. [Cf. Ger. *dōnen*.]

ā-ðindan (III. 104. 62, 60), *swell*.

āðum (43), *son-in-law*. [Ger. *Eidam*.]

āðundnan, see *āðindan*.

ā-wēccēan (114), *awaken, arouse*. [Ger. *erwecken*.]

ā-wēggean (115. a), *move*.

ā-wēndan (113), *change, shift, transform*.

ā-wēndednes (51. 5), *translation, version*.

ā-wiergan (113), *curse; past part., accursed*.

ā-wiht (89. b), *aught, a bit; almost as an adv., at all*. [Mod. Eng. *aught*.]

ā-wrēon (I. 102), *clothe*.

ā-wrītan (I. 102), *write*. [Cf. Ger. *reissen, ritzen*.]

ā-wyreean (114), *perform, do*. [Ger. *erwirken*.]

ā-xian (32), see *āscian*. [Mod. Eng. dial. *axe*.]

B.

bæc, *back*.

bæclīng, *back; on bæclīng, back*.

bæð (47. 4), *bath*. [Ger. *Bad*.]

bæð-stēde (44, 147), *gymnasium*.

bæð-weg 43, 215, *bath-way, bath-road*.

bældor, see *bældor*.

būn (47. 24), *bone*. [Ger. *Bein*. (*Elfen*) *bein*.]

bana (58), *slayer, murderer*. [Mod. Eng. *butcher*.]

bānian (118), *weak, bide one's time*.

bāt (43), *bait*.

bādian (118), *bath*. [Ger. *bäden*.]

be, *near; concerning; according to; on*. [See *New Eng. Diet.* s.v. *by*.]

be- (142).

bēacen (47. 24), *portent? stanch-ard?* [Mod. Eng. *beacon*.]

bēadu (51. a), *battle, war*.

bēadu-rōf (58), *collected in war*.

bēadu-wang (43), *battle-plain, field of battle*.

bēag (43), *torque, armilla, bracelet, collar, crown*. [Cf. *būgan*, 103.]

bēald (24), *bold*. [Ger. *bold*.]

bēaldor (bældor) (43), *ruler, king*. [See *bæald*.]

bēarn (47, 38), *son, child*. [Scotch *bairn*; cf. *beran*.]

bēatan (R. 109), *beat, smite, strike*.

be-bēodan (II. 103), *command, bid; command*.

be-būgan (II. 103), *encircle, encompass, surround; extend*.

be-byrgan (113), *burg, inter*.

be-clysan (113), *enclose, shut up*. [*< Lat. clūsus, by* 16.]

be-räding (51. 3), *reading*.

be-cuman (IV. 105), *come, befall, arrive, attain, fall*. [Ger. *bekommen*.]

be-cweðan (V. 106), *say, declare*. [Mod. Eng. *bequeathe*.]

be-dælan (113, 177), deprive.

bedd (47), bed, couch. [Ger. *Bett.*]

beōdon, see begān.

be-fæstan (113), commit, give over.

be-fōn (R. 110), embrace, grasp, comprehend.

be-foran, before.

be-gān (141), practise, pursue, ply.

be-gang (43), circuit, compass.

be-gangan (R. 109), practise; ply.

bēgen (79), moth.

be-gietan (-gitan) (V. 106), acquire, obtain, rewh.

be-gyrdan (113), begird. [Ger. *-gürten.*]

be-hātan (R. 110; 164. *a*), promise.

be-healdan (R. 109), behold.

be-hēfe (59, 165), useful.

bēhō (51. *b*), sign, prof.

be-hygdig (57), shreid, suspicious.

belg (43), bellows.

be-limpan (III. 104), belong, pertain.

be-lūcan (II. 103), bēlock [Shak.], enclose.

be-miðan (I. 102), conceal, disguise. [Ger. *-meiden.*]

bēn (51. *b*), prayer, petition, entreaty, supplication. [See bēna, and cf. Mod. Eng. boon.]

bēna (53), petitioner, suppliant. [See bēn.]

be-nǣman (113, 177), deprive, strip.

be-neoðan, beneath.

bēod (43), table.

bēodan (II. 103), offer; command. [Ger. *bieten.*]

bēon, see wesau.

bēorg (31, 24), hill, mountain.

[Ger. *berg*, and Mod. Eng. (ice)-*berg.*]

beorht (58, 64, 21), bright, fair, brilliant, radiant, glorious. [Mod. Eng. bright is due to metathesis (31).]

beorhte, brightly.

beorhtnes (51. 5), brightness.

beor (43, 21), warrior, hero, man.

beor-scope (44. 1; 143), banquet, feast.

bera (53), bear.

beran (IV. 105; 184. *a*), bear, carry; berende, productive (155. *b*).

be-rēafian (118), despoil. [Mod. Eng. bereave, Ger. *berauben.*]

be-scierlan (bi-scerian) (116), withhold.

be-sēon (V. 106, 101), look (often almost turn). [Ger. *besehen.*]

be-sittan (V. 106), sit in, hold. [Ger. *besitzen.*]

be-sorgian (118, 142), grieve for, be concerned about; translates Lat. *dolere.* [Ger. *besorgen.*]

be-stieman (-stēman) (113), wet, moisten.

be-swīcan (I. 102), deceive.

be-swician (118), escape.

bēt, adj., better.

bēt, adv. (77), better.

be-tācean (114), assign.

bētst (66), best.

be-tweoh, among.

be-twēon, toward.

be-twēonan, among; betwēonan him, towards one another.

be-tweox, among, between.

be-tyrnan (118), revive.

be-ðēceean (114), cover, protect. [Ger. *bedecken.*]

be-wā̄fan (118), clothe. [See wā̄fels.]

**be-wēndan** (113; 184. *b*), *turn*. [Ger. *bewenden*.]

**be-windan** (III. 104), *encompass*. [Ger. *bewinden*.]

**be-wrecan** (V. 106), *surround* (lit. *beat around*).

**bibliothea** (Lat.), *library*.

**bidan** (I. 102; 156. *b*), *await*, *wait*.

**bidan** (V. 106; 156. *b*; 159. *b*), *ask*, *request*, *implore*, *beseech*; *bid*; *seek*. [Ger. *bitten*.]

**biegan** (113), *bend*, *bend*. [Causative of *būgan* (103), from *bēag*, pret. sing., by 16; cf. Ger. *beugen*.]

**biema** (53), *trumpet*, *clarion*. [Cf. Chaucer, *Nan's Priest's Tale* 578.]

**big-leofa** (53, 20), *food*, *sustenance*. [Cf. *libban*.]

**bile-wit** (57), *merciful*. [See *New Eng. Diet.* s.v. *bilewitat*.]

**bill** (47), *broadsword*, *halberd*. [Ger. *bille*.]

**bindan** (III. 104), *bind*. [Ger. *binden*.]

**binnan**, *within*. [Ger. *binnen*.]

**bioð**, see *wesan*.

**bi-rihte** (-ryhte), *beside*.

**bisceop** (43), *bishop*. [< Lat. *episcopus*, Gr. *ἐπίσκοπος*, from *ἐπί*, *upon*, and *σκέπτομαι*, *look*; cf. Ger. *Bischof*. A Continental borrowing, ca. A.D. 400.]

**bisceieran**, see *beseierian*.

**bisgian** (118), *occupy*, *engross*. [See *bisig*.]

**bisgu** (51. *a*), *concern*, *trouble*. [See *bisig*.]

**bisig** (57), *busy*.

**bitan** (I. 102), *bite*. [Ger. *bissen*.]

**biter** (57), *bitter*, *hateful*, *grievous*. [Ger. *bitter*; cf. *bitan*.]

**bið**, see *wesan*.

**blæe** (57. 2), *black*.

**blæcan** (113), *bleach*, *fade*. [Mod. Eng. *bleach*.]

**blæd** (43), *breath*; *abundance*, *blessedness*. [Cf. *blåwan*.]

**blæst** (43), *blame*. [Cf. *blåwan*.]

**blåwan** (R. 109), *blow*. [Cf. Ger. *blåhen*, Lat. *flare*.]

**blætsian** (118, 33), *bless*. [< **blöd**.]

**blætsung** (51. 3; 144; 33), *blessing*, *benediction*.

**blæwð**, see *blöwan*.

**blean** (I. 102), *shine*. [Ger. *bleichen*.]

**blinnan** (III. 104), *cause*. [See Spenser, *F. Q. 3. 5. 22*.]

**bliss** (51. *b*; 34), *joy*. [< **blöde**.]

**blisse-sang** (43, 147), *song of gladness*.

**blissian** (118, 34), *rejoice*. [< *bliss*.]

**blöde** (59, 24), *blithe*, *merry*, *jovial*, *joyous*, *gladsome*.

**blöde** (70), *joyously*.

**blöd** (47, 24), *blood*. [Ger. *Blut*.]

**blödig** (57. 3; 146), *bloody*. [Ger. *blutig*.]

**blöstma** (53), *blossom*. [Cf. *blöwan*, and Lat. *flōs*.]

**blöwan** (R. 109, 24), *blossom*, *bloom*. [Mod. Eng. *blow*; cf. Ger. *blühen*, Lat. *florere*.]

**böe** (52, 24), *book*. [Ger. *Buch*.]

**böe-craeft** (43, 147), *literature*.

**Böe-læden** (47), *Latinus*. [< OE. *bōe* + Lat. *Latinus*.]

**böe-land** (47, 147), *freehold estate*.

**böfian** (118), *proclaim*, *preach*. [Mod. Eng. *bode*.]

**bolea** (53), *gangway*.

**bold-wela** (53, 215), *Eden, Paradise* (lit. house-wealth).

**bord** (47), *shield.*

**bord-stæð** (47. 4), *shore, strand.* [Cf. Ger. *Gestade*.]

**bösm** (43, 24), *bosom, surface* (cf. Shakespeare, *Tr. and Cress.* 1. 3. 112). [Ger. *Busen*.]

**böt** (51. b), *repentance, amendment.*

**bräud** (58, 24), *broad, spacious.* [Ger. *breit*.] [face.]

**bräudnes** (51. 5), *breadth, face, surface.*

**bräedan** (113; 184. b), *spread, dilate, expand.* [< *bräd*, by 16; Ger. *breiten*.]

**brand-stefn** (brand-stæfn) (43), *lofty-proved* (reading **brant-stefn**; cf. **hæahstefn** *naca*, *Andr.* 265, *brante cœole*, *Andr.* 273).

**brant** (58), *high, lofty.*

**breahtm** (breahtm) (43; 21. a), *beat, pulsation, stroke (of wings).*

**breecan** (IV. 105), *break; break away, burst away, hurry, speed.* [Ger. *brechen*.]

**bregdan** (III. 104), *draw.* [Mod. Eng. *drawl*.]

**breogo** (brego) (45, 20), *leader, king.*

**breahtm**, see **breahtm**.

**breomo**, see **brim**.

**brēost** (47, 24), *breast.*

**Breoton** (54, 20), *Britain; Briton.*

**brim** (47, 20), *billow, ocean, deep.*

**brim-hengest** (43), *wave-steed, sea-horse, i.e. ship.* [Cf. Ger. *Hengst*, and the OE. proper name *Hengist*, associated with *Horsa*.]

**brim-stæð** (47. 4; 147), *shore of the sea.* [Cf. Ger. *Gestade*.]

**brim-strēam** (43, 147), *ocean-stream, current.*

**bringan** (114), *bring, carry, take.* [Ger. *bringen*.]

**brondstæfn**, see **brandstefn**.

**brōðor** (46. 1; 24), *brother.* [Ger. *Bruder*.]

**brücan** (II. 103; 156. e; 17), *hold, possess, enjoy, make use of.* [Mod. Eng. *brook*, Ger. *brauchen*.]

**brün** (58, 24), *burnished, glistening; dusky.* [Ger. *braun*; see *New Eng. Dict.* s.v. *brown*.]

**bryeg** (51. b; 24), *bridge.* [Ger. *Brücke*.]

**brytta** (53), *dispenser.*

**Bryttas** (43), plur., *Britons.*

**bufan**, *above.* [< *be* + *ufan*.]

**bür** (43, 24), *dining-room; private apartment, boudoir, bower.* [Mod. Eng. *bower*.]

**burg** (52. 1; 24), *city.* [Mod. Eng. *borough*, Ger. *Burg*.]

**burg-geat** (47, 147), *city-gate.*

**burg-lēode** (44. 4; 147), *city-people, citizens.*

**burh-sittende** (61, 28), *city-dwellers, citizens.*

**burh-weall** (43, 28), *city-wall.*

**bütan**, prep. (24), *without, outside of, except, besides.* [< *be* + *utan*; cf. the Scotch 'but and ben'.]

**bütan**, conj., *except.*

**bycgean** (114), *buy.*

**byrd** (51. b), *birth, extraction.*

**byrlig**, see **burg**.

**byrne** (53), *hauberk, corslet, mail-coat.*

**byrn-hama** (-hama) (53), *hauberk, corslet.*

**býsen** (51. b), *example, illustration; suggestion.*

## C.

cauld, see **ceald**.**camp** (43), *fight, battle.* [Ger. *Kampf.*]**campian** (118), *strike, straggle, fight.* [*< camp.*]**camp-wig** (camp-) (47), *combat.***careern** (47), *prison.* [*< Lat. curcer, under influence of aern.*]**cäuser** (44, 1), *emperor, Cäsar.* [Lat. *Cäsar.*]**ceald** (ceald) (58; 21, a), *bold.* [Ger. *holt.*]**ceaster** (51, 4), *city.* [Lat. *castra*; Mod. Eng. *Chester, -vaster, -ester.*]**ceaster-(ge)-waran** (53), *plur., citizens.***cäder-bäam** (43), *cedar-tree, cedar.* [*< Lat. cedrus + bäm.*]**ceampa** (53), *soldier.* [*< camp.*]**cäne** (59), *rivalant.* [Ger. *kiln,* Mod. Eng. *keen.*]**ceol** (43), *ship.***ceorl** (43, 24), *layman.* [Mod. Eng. *churl,* Ger. *Kerl;* cf. Chaucer, *Knight's Tale* 1601.]**cäosan** (II. 103; 184, a; 37), *choose, seek.* [Archaic Ger. *kiesen;* cf. Chaucer, *Knight's Tale* 737.]**ciegan** (118), *call.***ciele** (44, 18), *bold.* [Mod. Eng. *chill;* cf. Ger. *Kühn.*]**ciepan** (118), *sell.* [Cf. Ger. *-kaufen.*]**cierran** (cirran) (118; 184, a; 18), *turn; turn back.***cild** (50, 38, 24), *child.***cild-häd** (43, 143), *childhood.***cining, see cyning.****cirice** (53, 1), *church.* [Ger. *Kirche;* see *Phil. Soc. Dict.* s.v. *church.*]**cirran, see cierran.****cist** (51, b), *chest.* [*< Lat. cista, OE. cist, their ciest* (18), *cist.*]**cléne** (57, 24), *pure.* [Mod. Eng. *clean,* Ger. *klein.* The Ger. word has come to its present meaning through the series 'pure,' 'clean,' 'neat,' 'delicate,' 'fine,' 'tiny,' 'small.']**clænnes** (51, 5), *cleanliness.***cleofu** (20), see **clif.****cleopian** (clypian) (118, 20), *coll.* [Cf. our poetical *clipe, yelpe,* and *Hymn. 1, 4, 19.*]**clif** (47, 20), *cliff.* [Cf. Ger. *Klippe.*]**clifer-fête** (59), *clawed.***clyplan, see cleopian.****enapa** (53), *boy, lad.* [Cf. Ger. *Knabe.*]**enéo** (47, 3; 27), *knee.* [Ger. *Knie;* cf. Lat. *genus.*]**enéoris** (like 51, 5), *tribe, nation.***enlht** (43), *young man, youth.* [Ger. *Knecht, Mod. Eng. knight.*]**enysstan** (115, a), *smite.***collen-ferhð** (-fyrhð) (58), *inspired, elated.***cöm, see cuman.****cömpwig, see campwig.****costnung** (51, 3; 144), *temptation.***creft** (43), *power; skill, cleverness; art, trade, occupation.* [Mod. Eng. *craft,* Ger. *Kraft.*]**creöpan** (II. 103), *creep, crawl.***Crist** (43), *Christ.* [*< Lat. Christus.*]**cucu** (27; in this form irregular, according to the declensions of

this book; see also *ewic*), *living, live, alive*.

**culter** (48?), *culter*. [*< Lat. culter.*]

**cuma** (53), *stranger, visitant, guest.*

**cuman** (IV. 105), *come*. [*Cf. Ger. kommen.*]

**cumbol** (47), *banner, standard.*

**cunnan** (130), *knov, knote how, can.* [*Ger. können.*]

**cunnian** (118; 156. *d*), *make trial of.*

**cūð** (58), *known, manifest*; the combination of **cūð** and **on-enāwen**, *Andr.* 527, presents a difficulty — perhaps for **cūðe**, *adv.* [*Cf. 130.*]

**cūðlice** (70), *certainly; kindly.*

**ewæð** (pret.), see *eweðan*.

**ewealm** (43), *death*. [*Mod. Eng. qualm; cf. ewellan.*]

**cweart-ern** (47), *prison*. [*Perhaps unmodified from Lat. *carcer*, under the influence of *aern*.*]

**ewellan** (114), *kill.*

**ewēn** (51. 1; 24), *queen, princess.*

**eweðan** (V. 106, 37), *say, speak.* [*Cf. Mod. Eng. *quoth*.*]

**ewic** (57, 27), *alive, living*. [*See eucu.* Cf. Mod. Eng. ‘*quick and dead,’ ‘cut to the quick.’*]

**ewic-sūsl** (51. *b*), *hell-torment* (lit. *living torment*).

**ewide** (44), *remark.*

**ewuc**, see *ewic*.

**cymlice** (70), *finely, beautifully.*

**eyne-helm** (48), *crown.*

**cynelic** (57, 146), *royal.*

**eyne-rice** (48, 145), *kingdom.*

**eyne-röf** (58), *royally brave.*

**eyne-setl** (47), *throne.*

**eyning** (*cining*) (43, 143, 24), *king.* [*Ger. *König*.*]

**cynn** (47), *kind; tribe, nation, people.*

**cyn-rēn** (47), *generation.*

**Cyrenise** (57), *of Cyrene.*

**Cyrenense**, *Cyrene.*

**eyssan** (113), *kiss.* [*Ger. *küssen*.*]

**eýðan** (113, 30), *announce, make known, show.* [*< cūð, by 16; Ger. *künden*.*]

**eýððu** (51. *a*; 144), *native land.*

## D.

**dæd** (51. 1), *deed, act; mid dæde, indeed, in fact.*

**dæg** (43. 2; 24), *day.* [*Ger. *Tag*.*]

**dæg-candel** (51. *b*; 215), *candle of day.*

**dæges** (74), *by day.*

**dæg-hwænllice** (70), *daily, day by day.*

**dæg-rēd** (47), *dawn.*

**dæl** (43; 78. 4; 24), *part; amount, quantity, number.* [*Ger. *Teil*.*]

**dælan** (113; 164. *a*), *distribute, dispense, bestow.* [*Ger. *teilen*, Mod. Eng. *deal*.*]

**dæl-lēas** (58; 155. *a*; 146), *desertite, devoid.*

**dagung** (51. 3), *dawn.*

**dæad** (58, 24), *dead.* [*Ger. *tot*.*]

**dæað** (43), *death.* [*Ger. *Tod*.*]

**dæað-dæg** (dæoth-) (43. 2), *death-day.*

**dēma** (53), *judge.*

**dēman** (113, 90, 17), *doom, condemnation.* [*Cf. Chaucer, *Knight's Tale* 1023.*]

**dēofol** (43, 24), *devil, demon.* [*< Lat. *diabolos*; so Ger. *Teufel*.*]

**dēop** (58, 24), *deep.* [*Ger. *tief*.*]

**dēope** (70), *deeply.* [*Cf. Chaucer, *K. T.* 1782.*]

dēōflic (57), *profound*.  
 dēor (47), *beast, animal*. [Ger. *Tier*.]  
 dēor-cynn (47), *kind (race) of animals*.  
 dēor-wierðe (59, 146), *precious*.  
 dēor-wurð (58, 146), *precious*.  
 dērian (116), *harm, injure*. [Cf. Chaucer, *K. T.* 964.]  
 die (43), *dike*.  
 dician (118, 90), *ditch, dike*.  
 diegeln̄s (51. 5), *retreat*.  
 diere (dyre) (59), *precious, valuable*. [Ger. *tērer*.]  
 diht (47), *plan, design*. [< Lat. *dictum*.]  
 dohtor (52. 2), *daughter*. [Ger. *Tochter*.]  
 dōm (43, 17), *judgment; reputation, glory; choice, decision*.  
 dōmlīce (70), *gloriously*.  
 dōm-wēorðung (51. 3), *honor*.  
 dōn (140), *do; make; put*. [Ger. *dūn*.]  
 drēam (43), *joy, bliss*. [Ger. *Traum*, Mod. Eng. *dream*, but in different sense.]  
 drēnc (43), *drink*.  
 drēorig (57), *headlong? melancholy?*  
 drihten, see *dryhten*.  
 drihtguma, see *dryhtguma*.  
 drīne (drync) (43), *drink*.  
 drīnean (III. 104), *drink*. [Ger. *trinken*.]  
 drohtāf (43), *(mode, way of) life*.  
 drȳgn̄s (51. 5), *dryness, dry land*.  
 dryhten (43. 4. e; 154. d), *lord*.  
 dryhtenlie (57), *lordly, of the lord*.  
 dryht-guma (driht-) (53), *retainer, vassal*.  
 drync, see *drīne*.

dugan (128), *arail*. [Ger. *tāugen*.]  
 duguð (dagoð) (51. b), *host, bārð; sustenance; benefit*. [Ger. *Tagevæl*.]  
 dūn (51. b), *monasteria, hill*.  
 dūst (47), *dust*. [Ger. *Dunst*.]  
 dynnan (115. a), *clash*.  
 dȳr, see *diere*.  
 dyrstig (57), *rash, headstrong*. [Cf. *durran*, 132.]  
 dyrstignes (51. 5), *presumption, temerity*.

## E.

ēa (52), *river*.  
 ēae, also, *likewise*; ēac swīlēe, also; swīlē ēac, also, *moreover, as also, likewise*; swā ēae, also. [Ger. *auch*, Mod. Eng. *ake*.]  
 ēad-glefa (-gifa) (53), *bliss-giver, happiness-giver*.  
 ēadig (57. 3; 146), *happy, blessed*.  
 ēadiglīce (70), *blissfully, in bliss*.  
 ēadignes (51. 5), *bliss*.  
 ēage (53. 2), *eye*. [Ger. *Auge*.]  
 ēagor-strēam (43), *mean-stream*.  
 ēag-þyrel (47), *window*. [*þyrl* < *þurh*, by 16 and 29.]  
 eahta (78; 154. c; 21), *eight*. [Ger. *acht*.]  
 ēalū, *O*.  
 ēa-lād (51. b), *ocean-way*.  
 eald (65, 58, 21, 19, 17), *old*.  
 eald-fēond (46. 3), *ancient foe*.  
 eald-genīſla (53), *ancient, inextirpate enemy*.  
 eald-hēttend (43. 6), *ancient enemy*.  
 ealdor (aldor) (43. 4), *chief; king*.  
 ealdor (47), *life*.  
 ealdor-dōm (43), *primacy, supremacy, chief place*.  
 ealdor-duguð (51. b), *nobility, leaders*.

**ealdor-mann** (46), *leader, head, prince, noble.*

**ealdor-seipe** (44. 1; 148), *primacy, supremacy, chief place.*

**ea-liðende** (61; or 43. 6?), *ocean-traversing.*

**eall** (58, 85, 24), *all, every; eall swā, just as, also; ealne weg, always; mid ealle* (175), *completely; ðurh ealle, entirely.*

**ealles** (71), *in all.*

**eal-swā**, *also, as.* [Ger. *also*.]

**eard** (43), *country.*

**eardian** (118), *dwell.*

**earfoðlice** (70), *distressfully, hard.* [Cf. Ger. *Arbeit*.]

**earfoðnes** (51. 5), *hardship.*

**earfoð-rime** (59), *difficult to number.*

**earg** (58), *cowardly.* [Ger. *arg*.]

**earm** (58, 21), *poor, wretched.* [Ger. *arm*.]

**earmlie** (57), *humble, lowly.* [Cf. Ger. *ärmlich*.]

**earmlice** (70), *miserably.*

**earn** (43), *eagle.*

**earnung** (51. 3), *merit, desert.*

**eastan** (75), *from the east.*

**East-ngle** (44. 4), *plur., East Angles, i.e. East Anglia.*

**east-norðerne** (59), *northeast-erly.*

**Eastron** (53, irregular), *Easter.* [Ger. *Ostern*.]

**east-sæ** (43; 51. b), *sea on the east.*

**east-süð-dæl** (43), *southeast quarter.*

**eaſſe** (77), *easily, unhesitatingly;* comp. *ieſſ*, irreg. *eaſſ*.

**eaſſ-mēdu** (51. a), *reverence; humility, kindness.*

**eaſſ-mōd** (58, 146), *humble, lowly.*

**eaſſ-mōdlice** (70), *humbly.*

**eaſſ-mōdnes** (51. 5), *humility, reverence.*

**Ēbrēas** (54), *plur., Hebrews.* [*< Lat. Hebrewus.*]

**Ēbrēise** (57, 146), *Hebrew.*

**ēee** (59), *everlasting, eternal.*

**ēeg** (51. b), *edge.*

**ed-** (142).

**ed-niwiān** (118), *renew.*

**ēdre**, see **ēdredre.**

**ed-wit** (47), *abuse, insolence.* [Cf. *wite*, and Mod. Eng. *twit*.]

**efen-ēadig** (57), *co-blessed, equally blessed.* [Among moderns, Bishop Ken seems most to have employed such compounds as these.]

**efne** (emne), *behold; just.*

**eft**, *again, once more; afterward; back.*

**eft-hweorfan** (III. 104), *return.*

**egesa** (53), *dread, fear, terror; peril.* [Related to ON. *agi*, from which Mod. Eng. *awe*.]

**egeslie** (57), *dreadful, terrible.* [See *egesa*.]

**eglan** (113), *plague, harass, afflict.* [Mod. Eng. *all*.]

**egle** (59), *grievous, hateful.* [See *eglan*.]

**Egypta** (54), *plur., Egyptians.*

**ēhtan** (113), *pursue.*

**eleung** (51. 3), *delay, postponement.*

**ele** (44), *oil.* [*< Lat. oleum.*]

**ellen** (47), *courage.*

**ellen-rōf** (58), *strenuous in courage, of undaunted courage.*

**elles** (71), *else.* [*el-* = *other*.]

**ellor-fūs** (58, 30), *bound elsewhere.* [*el-* = *other*.]

**elmesse**, see **ælmesse.**

**elp** (48), *elephant.* [*< Lat. elephas.*]

**el-ȝēodig** (57. 3), *foreign*. [From **el-** = *other*, and **ȝēod**, q.v.]

**emne**, see **efne**.

**emniht** (52, but no *visible* umlaut), *equinox*. [**< efen-niht** ; cf. **emne** for **efne**.]

**ende** (44), *end*. [Ger. *Ende*.]

**endian** (118, 90), *end*.

**engel** (43, 4; 23; 10), *angel*. [**< Lat. angelus**, Gr. ἄγγελος.]

**Engle** (44, 4), *the Angles, English*. [Of the invaders of Britain Bede says (*Hist. Eccl.* I. 15) :

“Advenerant autem de tribus Germaniae populis fortioribus, id est, Saxonibus, Angliis, Jutis.

... Porro de Anglis, hoc est, de illa patria quae Angulus dicitur, et ab eo tempore usque hodie manere desertus inter provincias Jutarum et Saxonum perhibetur, Orientales Angli, Mediterranei Angli, Merci, tota Nordanhymbrorum progenies, id est, illarum gentium quae ad Boream Humbri fluminis inhabitant ceterique Anglorum populi sunt orti.” Cf. also the pun of Pope Gregory the Great (*Hist. Eccl.* II. 1) :

“Rursus ergo interrogavit, quod esset vocabulum gentis illius. Responsum est, quod Angli vocarentur. At ille, ‘Bene,’ inquit; ‘nam et anglicam habent faciem, et tales angelorum in celis decet esse coheredes.’”]

**Englise** (57), *English*. [Note that any term corresponding to ‘Anglo-Saxon,’ as the designation of a language, does not exist in Old English. See the *Phil. Soc. Dict.* s.vv. *Anglo-Saxon* and *English*; Bailey’s

Dictionary (1782) is the first authority given for the English term ‘Anglo-Saxon’ in its application to the tongue.]

**ēode**, see **gān**.

**eorl** (43), *hero, man*. [Not to be translated ‘earl’ in these texts.]

**ernoste** (70), *sharply, vehemently*. [Cf. Mod. Eng. *earnest*, Ger. *Ernst*.]

**ernostlice** (70), *then, accordingly, thus*.

**corre**, see **ferre**.

**eorðe** (53, 1), *earth; ground; land*. [Ger. *Erde*.]

**eorðlie** (57, 146), *earthly*.

**eorð-tillð** (51. b; 147), *agriculture*. [Cf. Mod. Eng. *tillth*.]

**eorð-warān** (53), plur., *dwellers on earth*.

**eorð-weall** (43), *rampart of earth, earthwork*. [weall = Lat. *vallum*; one of the oldest Germanic words borrowed from Latin.]

**ēower** (81, 83), *your, of you*.

**erbe(-), erfe(-),** see **ferfe(-)**.

**ēst** (51. 1; 165; 43; 30), *provision; consent, will*. [Cf. *unnan*, *aefestfull*, and Ger. *Gunst*.]

**ēste** (59, 165), *bountiful*. [Cf. *ēst*.]

**ēstlice** (70), *willingly*. [Cf. **ēst**.]

**etan** (V. 106), *eat*. [Ger. *essen*.]

**ēfel** (43, 4, a), *country, native land, home*.

**ēfel-rice** (48), *fatherland*.

**ēfel-weard** (43), *guardian of his country*.

## F.

**fee** (47), *time, period, interval, space*. [Ger. *Fach*.]

**feader** (43, 8; 24), *father*. [Ger. *Vater*.]

**fæge** (59), *fated, death-doomed.*  
 [Scotch *fey*, Ger. *feige*.]

**fæger** (57), *fair, beautiful, agreeable, lovely.*

**fægernes** (51. 5), *beauty.*

**fægn** (58), *glad, joyous.*

**fægre** (70; vowel long in poetry), *fairly.*

**fægð** (51. b), *certain death(?)*

**fæmne** (58), *virgin, maiden, damsel.*

**færninga** (70), *suddenly, on a sudden.*

**færlice** (70), *suddenly.* [Cf. *afæred*, and Mod. Eng. *feur*.]

**fæst** (58), *fixed, stable.* [Ger. *fest*, properly *fast*.]

**fæsten** (47), *fortification.* [Cf. Mod. Eng. *fastness*.]

**fæsten-geat** (47), *fortress-gate.*

**fæst-hafol** (57; 155. d), *tenacious.* [*hafol* from the root of *habban*.]

**fæstnes** (51. 5), *firmament.*

**fæstnung** (51. 3), *hold, stay, support.*

**fæt** (47. 4), *utensil, implement.*

**fæted** (57), *beaten?; fæted gold, gold leaf?*

**fæted-sinc** (47), *treasure of plated articles?*

**fæðm** (48), *embracing arms; body; expanse, surface.* [Mod. Eng. *fathom*.]

**fæg** (58), *gleaming, glittering.*

**fah** (58; but used as noun), *foe, enemy.* [Mod. Eng. *foe*.]

**famig-heals** (58), *foamy-necked, foamy-throated.* [Cf. Ger. *Hals*.]

**faran** (VI. 107; 184. a), *go.*

**faroð** (faroð) (48), *shore; more generally, as in the next three words, it appears to mean *surge* (and so, possibly, p. 212, l. 12).*

**faroð-læcende** (61, 215), *surge-swimming.* [See *læcan*.]

**faroð-ridende** (61, 215), *surge-riding.*

**faroð-stræt** (51. b; 215), *surge-street, street over the billows.* [stræt < Lat. *strati*.]

**faru** (51. a), *adventure.*

**feallan** (R. 109), *fall.* [Ger. *fallen*.]

**fealu** (57. 5), *dusky* (as often translated; but perhaps rather its literal signification), *yellow* (as Tennyson applies it, *Geraint and Enid* 829, 'And white sails flying on the *yellow* sea'; but Tennyson, in *The Battle of Brunanburh*, translates *fealone flöd* by 'fallow flood'). [Cf. Ger. *fahl*, *falg*, and our 'fallow deer'.]

**fēa-sceaft** (58), *destitute.*

**fēawe** (58), plur., *few.*

**fēecean** (119, irreg.), *fetch.*

**fēdan** (113), *feed, nourish, support.* [*< fōd-*, by 16.]

**fela** (indecl. adj.; 154. a), *much; numerous, many (things).*

**feoh-ge-strēon** (47), *riches.* [See *gestrēon*, and Mod. Eng. *fee*.]

**feohtan** (III. 104, 21), *fight.* [Ger. *fechten*.]

**fēon** (113), *hate.*

**fēond** (143; 46. 3; 24), *foe, enemy.* [Mod. Eng. *fiend*, Ger. *Feind*; see *fēon*.]

**fēore**, see *feorh.*

**feorh** (43, 47, 29), *life, soul.*

**feorh-nēru** (51. a), *sustenance.* [Cf. *nērlan*.]

**feormian** (118), *take in, entertain.*

**feor(r)** (67; 35. a), *far, distant.* [Mod. Eng. *far*.]

**feorr**, *far, from (to) a distance.*

**feorran** (75), *from afar, from off*  
*old.* [Cf. Ger. *fern.*]

**feorða** (78), *fourth.* [Ger. *vierter.*]

**feower** (78), *four.* [Ger. *vier.*]

**feower-tiene** (78), *fourteen.*  
 [Ger. *vierzehn.*]

**fer-**, see **för-**

**feran** (113), *go, journey.* [Cf.  
 Ger. *föhren.*]

**ferhð** (fyrhð) (43, 47), *mind.*

**ferian** (-ig(e)an) (116), *ferry,*  
*carry.*

**feða** (53), *troop.*

**feðer** (51. b; 24), *wing, plu-  
 ion.* [Ger. *Feder*, Mod. Eng.  
*feather.*]

**fiellan** (fyllan) (113), *fell, slay.*  
 [Ger. *füllen*, Mod. Eng. *fell.*]

**fierd** (51. 1), *expedition, cam-  
 paign.* [Ger. *Fahrt*; cf. *faran.*]

**fierding** (51. b), *warfare.*

**fierd-wic** (fyrd-) (47), *plur.,*  
*camp.*

**fierst** (fyrst) (43), *period, space,  
 interval.* [Ger. *Frist.*]

**fifta** (78, 30), *fifth.* [Ger. *fünfte*,  
 Gr. *πέμπτος.*]

**figað**, see **feón.**

**findan** (III. 104), *find, devise;*  
*encounter.* [Ger. *finden.*]

**firas** (43, 29), *plur., men.*

**firgen-stréam** (firgend-) (43),  
*mountain-stream, i.e. ocean-  
 stream.*

**firmamentum** (Lat.), *firmament.*

**fisc** (43, 24), *fish.* [Ger. *Fisch*,  
 Lat. *piscis.*]

**fisc-eynn** (47), *sort of fish.*

**fiscere** (44, 143), *fisher(man).*  
 [Ger. *Fischer.*]

**fiscenoð** (43), *fishery.*

**fíßer-féte** (59), *four-footed.*

**fíðru** (47), *plur., wings.* [Cf.  
**feßer**, and Ger. *Gefieder.*]

**flæse** (47, 24), *flesh.* [Ger.  
*Fleisch.*]

**flän** (43), *array.*

**flax-féte** (59), *web-finned.*

**flögjan** (II. 103), *fly.* [Ger.  
*fliegen.*]

**flön** (II. 103), *tree.* [Ger.  
*fliehen.*]

**flöce** (43), *company.*

**flöd** (43), *blood.* [Ger. *Flut.*]

**flöd-wielm** (-wylm) (43), *seeth-  
 ing of the blood.*

**flota** (53), *vessel (lit. float).*

**flöwan** (R. 109), *flow.*

**flyht** (43), *flight.*

**fnést** (43), *breath.*

**föda** (53), *food.*

**födor** (47), *foal.* [Ger. *Futter.*]

**folk** (47), *folk, people, nation.*  
 [Ger. *Volk.*]

**folk-stede** (44), *folkstead, battle-  
 ground.*

**folk-toga** (53), *leader of the peo-  
 ple, commander.* [toga < same  
 root as *teón*; cf. Ger. *Herzog*,  
 OE. *heretoga*, and the meaning  
 of Lat. *dux.*]

**folde** (53), *earth.*

**folgian** (118; 164. f), *attend,*  
*serve.* [Ger. *folgen*; cf. *fylgan.*]

**folm** (51. b), *hand.* [Cognate  
 with Lat. *palma.*]

**fön** (R. 110), *catch; reach forth.*

**för** (51. b), *journey.*

**för**, see **faran.**

**for** (166, 175, 4), *for; before; of;*  
*on; in* (Fr. *selon.*)

**for-** (142).

**for-bærnan** (113), *scorch, parch.*

**for-dillgian** (118), *destroy.* [Ger.  
*vertilgen.*]

**for-döñ** (142), *destroy.* [Shak.]

**for-drífan** (I. 102), *drive, impel.*  
 [Ger. *vertreiben.*]

**fore**, before.

**fore-** (142).

**fore-cuman** (IV. 105), *anticipate*, *forestall*, *prevent*.

**fore-cweden** (62), *aforsaid*.

**fore-ge-gearwian** (118), *prepare*.

**fore-ge-scrifan** (I. 102), *prescribe*. [Ger. *vorschreiben*; Lat. *scribo* underlies both.]

**fore-sæd** (62), *aforsaid*. [Past part. of **foresegean**.]

**fore-scēawung** (51. 3), *providence*. [Cf. Ger. *Vorsicht*.]

**fore-sættan** (113), *close in*. [Ger. *vorsetzen*.]

**fore-sprecen** (62), *aforsaid*. [Past part. of **foresprecan**.]

**fore-týnan** (113), *cut off*. [Cf. *tün*, and 16.]

**for-giefan** (V. 106, 18), *give*, *grant*. [See **glefan**; Ger. *vergeben*.]

**for-gieldan** (-gildan) (III. 104; 24; 18; 164. h), *requite*, *recompense*; *pay*, *give*. [Ger. *vergeltan*.]

**for-gletan** (V. 106, 18), *forget*. [Ger. *vergessen*.]

**for-grindan** (III. 104), *wear out* (like Lat. *conterere*).

**forht** (58), *afraid*, *terrified*.

**forhtian** (118), *tremble*.

**for hwon**, *why*.

**for hwý**, *why*.

**for-lerman** (118), *ruin*, *reduce to poverty*. [< *earm*, by 16; cf. Ger. *verarmen*.]

**for-læstan** (R. 110), *let*, *allow*; *let go*; *lay down*; *leave*, *leave off*; *abandon*, *forsake*; *lose*. [Ger. *verlassen*.]

**for-léosan** (II. 103), *lose*. [Cf. Mod. Eng. *forlorn*, and Ger. *verlieren*.]

**for-liden** (62), *shipwrecked*. [Past part. of **forliðan**.]

**for-lidennes** (51. 5), *shipwreck*.

**forma** (60, 68, 78), *first*.

**for-niman** (IV. 105), *waste*, *desolute*, *consume*; **fornumen bēon**, *perish*, *decay*.

**for-spildan** (113), *destroy*.

**for-swelgan** (III. 104), *devour*.

**for-swigian** (118), *keep secret*, *conceal*. [Ger. *verschweien*.]

**for-tredan** (V. 106), *tread down*, *tread under foot*. [Ger. *vertreten*.]

**forð**, *forth*.

**forðām**, *because*, *for this reason*, *therefore*.

**forðām-ðe**, *because*.

**forðān**, *wherefore*.

**forð-ā-téon** (II. 103), *bring forth*.

**forð-bringan** (114), *bring forth*.

**forð-faran** (VI. 107), *pass away*, *depart*; **forðfaren**, *deceased*, *dead*. [Ger. *fortfahren*.]

**forð-för** (51. b), *departure*.

**forð-ge-lēoran** (113), *pass away*, *die*.

**forð-læstan** (-lēstan) (113), *continue*, *supply*.

**forð-ðon** (-ðe), *for*, *because*; *therefore*; *wherefore*.

**forð-téon** (II. 103), *perform*, *represent*, *exhibit*; *bring forth*.

**forð-weard**, *advanced*.

**for-wandian** (118), *reverence*; *hesitate*; **forwandiente**, *deferential*, *difflent*.

**for-weorðan** (III. 104), *perish*.

**for-wiernan** (113; 156. j), *refuse*, *deny*.

**for-witan** (126), *know in advance*.

**for-wyrcean** (114), *forfeit*. [Ger. *verwirken*.]

**föt** (46), *foot*. [Ger. *Fuss*.]

**fracoð** (57, 165), *odious, abominable*. [*<\*fra-eūð*, cf. Mayhew, *OE. Phon.* § 160.]

**frægn**, see **frignan**.

**frætwa** (-we) (51. a), plur., *orbits, orbits*.

**frætwian** (118), *adorn, bedeck*.

**frætwung** (51. 3), *array*.

**fram**, *from*; *by*; *at*; *from among*.

**fram-gän** (141), *make headway*.

**framlice** (fræm-) (70), *promptly, bravely*.

**frēa** (53), *lord*.

**frēcne** (59), *perilous, fearful, direful, terrible*.

**frēcne** (70), *fearlessly, dauntlessly, valiantly*.

**frēcnes** (51. 5; 144), *danger, peril*.

**frēfran** (115. b), *comfort, cheer*.

**frēmde** (59), *foreign, alien*. [Ger. *fremd*.]

**frēmman** (115. a; 117; 164. e), *benefit, profit*. [Cf. the **fram**- (16) in **framgän**.]

**frēo** (irreg. plur. **frige**), *free*.

**frēod** (51. b), *good-will, kindness*.

**frēolice** (70), *freely*. [Ger. *freilich*.]

**frēond** (46. 3), *friend*. [Ger. *Freund*, Goth. *frijōnd*, pres. part. of *frijōn*, to love; cf. *feond*.]

**frēond-sceipe** (44. 1; 143), *friendship*. [Cf. Ger. *Freundschaft*, with a different ending.]

**frēorig** (57; 174. d), *cold, benumbed*.

**freoðu** (freoðo) (51. a), *defense*. [Ger. *Friede*.]

**frige**, see **frēo**.

**frignan** (III. 104), *ask, inquire*.

**frið** (47), *countenance, support, aid, protection*. [Cf. **freoðu**, and Mod. Eng. *Frede(rich)*.]

**frōð** (58), *ob.*

**frōfor** (51. b), *comfort, consolation; sustenance*.

**framlice**, see **framlice**.

**fruma** (53), *beginning, first*.

**frum-gär** (43), *primipile, captain, chief*. [Cf. **fruma**.]

**frum-seeaft** (51. b), *creation*. [Cf. **fruma**.]

**frymð(u)** (51, 144), *creation*. [Cf. **fruma**, and 16.]

**fugol** (48. 4), *bird*. [Ger. *Vogel*, Mod. Eng. *fowl*.]

**fugol-cynn** (47), *kind of birds*.

**fūl** (58), *filth, foul*. [Ger. *faul*; more remotely related are Lat. *pus, puteo*.]

**full** (58), *full*. [Ger. *voll*.]

**ful(I)**, adv., *full*.

**full-frēmnan** (115. a; 117), *fin- ish*.

**fultum** (43), *help, aid, assistance, support*.

**fultumian** (118, 90), *assist*.

**furðra** (67), *first (lit. former)*.

**furðum**, *even; whatever*.

**füs** (58, 30), *ready*.

**fylgan** (118), *follow*. [Cf. **folgian**, and Ger. *folgen*.]

**fyllan** (118), *fill*. [*<full, by 16; Ger. füllen*.]

**fyllan**, see **fiellan**.

**fyllu** (51. a), *fill, feast*.

**fyr** (47), *fire*. [Ger. *Feuer*.]

**fyrdwic**, see **feardwic**.

**fyrhō**, see **ferhō**.

**fyrnest** (78. 1; 69), *first*.

**fyr-spearca** (53), *spark*.

**fyrst**, see **fierst**.

**fýsan** (113; 184. b), *hasten*. [*<füs*.]

## G.

gäd (51. b), *goat*.  
 gærs (47, 31), *herb, grass*. [Ger. *Gras.*]  
 gaful-ræden (51. 5; 144), *fire*.  
 gagates (Lat.), *jet*.  
 gülnes (51. 5), *lust, lewdness*.  
 [Cf. Ger. *Geil(heit)*.]  
 gän (141), *go*. [Ger. *gehen*.]  
 gang (gong) (43), *course; circuit, revolution*.  
 gangan (R. 109), *go*.  
 gär (43), *spear, javelin*. [Cf. Mod. Eng. *garlic*.]  
 gär-ge-winn (47), *battle of spears*.  
 [See *gewinn*.]  
 gärsegg (43), *ocean*. [See p. 211, note 3.]  
 güst (43), *spirit, ghost*. [Ger. *Geist*.]  
 gäst-ge-hygð (47), *thought of the mind*.  
 gäst-ge-rýne (48, 215), *secret of the soul, thought of the heart*(?).  
 [See *gerýne*.]  
 gät (52), *goat*. [Ger. *Geiss*.]  
 gē (18).  
 ge... and, ge... ge (202), *both... and*.  
 ge- (142).  
 ge-ämetgian (118), *release, disengage*. [Cf. *ämetta, ämtig.*]  
 ge-ägnian (118), *inherit, occupy, take possession of*. [See *ägnian*.]  
 ge-and-weard (58), *present*. [See *andweard*.]  
 ge-and-weardan (-qnd-) (118), *answer*. [See *andweardan*.]  
 gær (47, 18), *year*. [Ger. *Jahr*.]  
 gæra, *formerly, of yore*.  
 geare (78), *well*. [See *yare(ly)*]

in Shakespeare, *Temp.* 1. 1, and elsewhere.]  
 gærlie (57), *yearly, annual*.  
 [Ger. *jährlich*.]  
 gearu-ðaneol (gearoðneol) (57), *ready-witted*. [See *geare, ðaneol, ðancolmōd*.]  
 gearwian (118), *prepare*. [See *geare*.]  
 geat (47; 18), *gate*.  
 ge-äxian (118), *learn, discover*. [See *äxian*.]  
 ge-bed (47, 142), *prayer*. [Ger. *Gebet*; cf. *biddan*.]  
 ge-beorg (47), *defense, protection; outlook (on)*.  
 ge-béorseclipe (44. 1), *banquet, feast*. [See *béorseclipe*.]  
 ge-beran (IV. 105), *bear*. [See *beran*.]  
 ge-bidan (I. 102), *await, wait*. [See *bidan*.]  
 ge-biddan (V. 106), *pray*. [See *biddan*.]  
 ge-biegan (118), *bend, curve*. [See *biegan*.]  
 ge-bierhtan (118), *grow bright, shine*. [< *beorht*, by 16.]  
 ge-bilod (57), *billed*.  
 ge-bisgian (-bysgian) (118), *fatigue, weary, exhaust*. [See *bisig*.]  
 ge-bland (-blond) (47), *mingling, mixture, confusion*.  
 ge-blandan (-blondan) (R. 110),  *mingle*.  
 ge-blédsian, see *geblétsian*.  
 ge-bléod (58), *hued, colored*.  
 ge-blétsian (-blédsian) (118), *bless*. [See *New Eng. Dict. s.v. bless.*]  
 ge-blissian (118), *rejoice, make joyful; geblissod wesan, joy*. [See *blissian*.]

geblond(an), see *gebland(an)*.  
 ge-blōwan (R. 109), *blow*. [See *blōwan*.]  
 ge-bree (47), *up roar, din*. [Cf. *brecan*.]  
 ge-bringan (114), *waft, carry, convey*. [See *bringan*.]  
 ge-byegean (114), *buy; redeem*. [See *byegean*.]  
 ge-byrd (51. b), *birth, extraction, lineage*. [Ger. *Geburt*; see *byrd*.]  
 gebysgian, see *gebisgian*.  
 ge-cēosan (II. 103), *choose, select*.  
 ge-cēegan (113), *call*. [See *cēegan*.]  
 ge-cierran (113, 18), *turn; return*. [See *cierran*.]  
 ge-eneordnes (51. 5), *accomplishment*.  
 ge-eost (58; 174. d), *tried, trusty*.  
 ge-ewēman (113), *please*.  
 ge-ewēmie (59), *pleasing, acceptable*.  
 ge-ewēmlice (70), *acceptably, agreeably*.  
 ge-eweðan (V. 106), *say, speak*. [See *eweðan*.]  
 ge-cyðan (113; 164. b), *announce; prove, exince, show, exhibit, display; designate*. [See *cyðan*.]  
 ge-dælan (113), *divide, separate*. [See *dælan*.]  
 ge-dafenian (118; 164. k), *best*.  
 ge-dafenlie (57), *sitting, suitable*.  
 ge-deorf (47), *labor, toil*.  
 ge-dician (118), *construct*. [<*die*; see *dician*.]  
 ge-diersian (-dýrsian) (118. 90), *exult, magnify, celebrate*. [<*diere*.]  
 ge-dōn (140), *do, perform; make*. [See *dōn*.]  
 ge-drēfan (113), *disturb, agitate, trouble*. [Cf. Ger. *trüben*.]  
 gedýrsian, see *gediersian*.  
 ge-ēacnian (118), *increase, augment*. [<*ēac*.]  
 ge-carnian (118), *merit*. [See *carnung*.]  
 ge-ed-niwiān (118), *renew*. [See *ednīwian*.]  
 ge-ēnde-byrdan (113), *order, arrangement*.  
 ge-ēndian (118), *end, come to an end*. [<*ēnde*; see *ēndian*.]  
 ge-ēndung (51. 3), *end, close*.  
 ge-ēfestnian (118), *fasten, confirm, establish*.  
 ge-faran (VI. 107), *experience, suffer*. [See *faran*, and 142, *ge-(2)*.]  
 ge-fea (53), *pleasure, joy, delight, gladness*.  
 ge-feallan (R. 109), *fall, chance*. [See *feallan*.]  
 ge-feoht (47), *battle*.  
 ge-feohtan (III. 104), *fight*. [See *feohtan*.]  
 ge-féon (V. 106; 156. c; 29), *rejoice*.  
 ge-feormian (118), *take in, entertain*. [See *feormian*.]  
 ge-féra (53, 142), *companion, fellow*.  
 gefēran (118), *undertake, experience*. [See *fēran*.]  
 ge-férlan (116), *ferry, carry, bear*. [See *fērlan*.]  
 ge-fér-ræden (51. 5; 144), *company, fellowship, society*.  
 ge-fér-scepe (44. 1; 143), *attendance, companionship; retinue*.  
 geflieman (-flēman) (113), *put to flight*.  
 ge-flit (47), *strife, dispute*. [Cf. Ger. *Fleiss*.]  
 ge-frætwian (118), *adorn*. [See *frætwian*.]

ge-frēfran (115. b), *console, cheer.* [See frēfran.]

ge-frēmman (115. a), *effect, perform, work, perpetrate.* [See frēmman.]

ge-fultumian (118), *assist, help.* [See fultumian.]

ge-fyllan (113, 156), *fill; end, finish, accomplish.* [See fyllan.]

ge-fyrn, *adv., a long time ago.*

ge-gada (53), *associate, companion.*

ge-gaderian (118), *gather.*

ge-gaderung (51. 3), *gathering together, assembly, congregation.*

ge-gän (141), *go; win, obtain.* [See gän.]

ge-gearcian (118), *prepare.* [Cf. geare.]

ge-gearwlan (118), *prepare.* [See gearwlan, and cf. gegierwan.]

ge-gierela (53), *garment; raiment, apparel.*

ge-gierwan (-gyrwan) (113), *prepare.* [Cf. gegearwlan.]

ge-glēngan (113), *adorn.* [< glēng.]

ge-gödian (118), *enrich.* [< göd.]

ge-grēmman (115. a), *irritate, enrage.* [See grēmian.]

ge-grētan (118), *greet, salute.*

ge-gyrwan, *see gegierwan.*

ge-häl (58), *whole, intact.* [See häl.]

ge-hälgian (118), *hallow.* [< hällig.]

ge-hätan (R. 110), *promise, pledge; call.* [See hätan.]

ge-healdan (R. 109), *observe, keep; reserve; maintain, sustain.* [See healdan.]

ge-hēawan (R. 109), *cut down, slay.* [See hēawan.]

ge-hērian (116), *glorify.* [See hērian.]

ge-hieran (118), *hear.* [See hieran.]

ge-hiersum (57, 146), *obedient.*

ge-hiersumian (118; 164. f'), *obey.*

ge-hiersumnes (51. 5), *obedience.*

ge-hladan (VI. 107), *lade, load, freight.*

ge-hogian (118), *consider, have in mind.*

ge-hrīnan (I. 102), *attack.*

ge-hū, *in every direction.* [See hū.]

ge-hwā (89. c; 154. b), *each (one).* [See hwā.]

ge-hwile (-hwyle) (89. a; 154. b), *each (one), every (one); īnra gehwile, every (one).* [See hwile.]

ge-hyhtan (118), *hope, trust.* [< hyht.]

ge-hýran, *see gehieran.*

ge-innnian (118), *give, bestow (on).*

ge-in-seglian (118), *seal.* [< Lat. *sigillum.*]

ge-læccean (114), *catch, seize.* [Cf. Shak., *Macb.* 4. 3. 195.]

ge-läðan (118), *bring, carry.* [See läðan.]

ge-läred (62), *taught, educated, trained, skilled, skilful.* [Past part of läran.]

ge-lästan (118), *stand by, assist.* [See lästan.]

ge-laðian (118), *invite.* [See laðian.]

ge-lēafa (53), *faith.* [Ger. *G(e)-laube.*]

ge-leornian (118), *learn.* [See leornian.]

ge-lettan (113), *hinder.* [Ger.

-*letzen*; cf. Shak., *Ham.* 1. 4. 85. and (Auth. Vers.) Rom. 1. 13.] *ge-miltsiend* (43. 6), *pitier*. *gemong*, see *gemang*.

*ge-lie* (58, 163), *like*. [*< lie*, *body*; cf. Ger. *phlich*.] *ge-lieca* (58), *like*, *equal*. *ge-liee* (70), *similarly*, *likewise*. *ge-liegan* (V. 106), *border*. [See *liegan*.] *ge-lieges* (51. 5), *likeness*. [Ger. *Gleichheit*.] *ge-liefan* (113; 156. *g*), *believe*. [Ger. *glauben*.] *ge-lif-fæstan* (113), *make alive*, *endow with life*. [See *lif*.] *ge-limp* (47), *adventure*, *misfortune*. *ge-limpan* (III. 104), *happen*, *befall*. *ge-limplic* (57), *adapted*. *ge-lögian* (118), *love*, *set*. *ge-lönlīce* (70), *frequently*. *ge-lufian* (118), *love*. [See *lufian*.] *ge-lystan* (113, 190), *desire*. [See *lystan*, and Ger. *g. lüsten*.] *ge-maca* (58), *mate*, *companion*. *ge-mæccea* (58), *mate*, *consort*, *spouse*. *ge-mæne* (59), *common*, *universal*. *gemænelice* (70), *in common*. *ge-mære* (48), *boundary*, *end*. *ge-mang* (-*mang*) (47), *troop*, *phalanx*. *ge-manig-fieldan* (113), *multiply*. *ge-mægian* (113; 184. *b*), *mingle*, *associate*. *ge-meotu*, see *gemet*. *ge-met* (47, 20), *boundary*; *sort*; *effect*; *law*. *ge-mētan* (113), *find*, *encounter*. [See *mētan*.] *ge-miltsian* (118; 164. *g*; 38), *pity*, *have compassion on*. [*< milts*.] *ge-miltsiend* (43. 6), *pitier*. *ge-munan* (184), *remember*, *be mindful*. *ge-myndig* (57), *mindful*. *ge-myngian* (118), *remind*, *re-take*. *gēna*, see *glena*. *ge-nacodian* (118, 162), *strip*. [*< nacod*.] *gēn-ewide* (44. 28), *wide*. [See *ewide*.] *ge-neahhe* (70), *often*, *frequently*. *ge-nēa-līcean* (113), *approach*, *draw nigh*. [See *nēalēcan*.] *ge-nēmnan* (115. *b*), *wane*. [See *nēmnan*.] *ge-nēosian* (118), *visit*. [See *nēosian*.] *ge-nērian* (116), *savv*. *ge-niman* (IV. 105), *take*, *size*. [See *niman*.] *ge-nyhtsum* (57, 146), *abundant*. [Cf. *nugan* (136), Ger. *genügen*, and Mod. Eng. *enough*.] *ge-nyhtsumian* (118; 164. *e*), *avail*, *suffice*, *be sufficient for*, *be of use*. *gefon* (47), *ocean*. *geoguð* (51. *b*; 18), *youth*. [Ger. *Jugend*.] *gēomor-mōd* (58, 18), *sorrowful-minded*. [Cf. Ger. *Jammer*.] *geond* (18), *along*, *through*, *throughout*, *over*. [Cf. Mod. Eng. *beyond*.] *geong* (58, 65, 18), *young*. [Ger. *jung*.] *ge-openlan* (118), *open*. [*< open*; cf. Ger. *öffnen*.] *georn* (58; 155. *e*; 21. *b*), *eager*. [See *giernan*.] *georne* (70), *surely*, *certainly*. [Ger. *gern*.]

georn-full (58), *busied, occupied.*  
 georn-fulnes (51. 5), *piety, zeal.*  
 geornlice (70), *assiduously, zealously.*  
 georran (III. 104), *rattle.*  
 gētan (II. 103), *stream.* [Ger. *gießen.*]  
 ge-rēdān (113), *read; gerād is, reads.* [Cf. Ger. *rathen*; see *rēdan.*]  
 ge-rēccean (114), *interpret, expound.* [See *rēccean.*]  
 ge-rēnian (118, 28), *adorn.*  
 ge-reord (47), *repast.*  
 ge-reordian (118, 90), *feast, refresh.*  
 ge-rēstan (113; 184. b), *rest, repose.* [*< rēst.*]  
 ge-rētan (113), *refresh, invigorate, cheer.* [*< rōt, glud.*]  
 ge-riht (47), *direct way.* [See *riht.*]  
 ge-rim-eræft (48), *arithmetic, chronology.*  
 ge-rȳne (48), *mystery.* [*< rūn, by 16.*]  
 ge-sēgan (113), *lay low.*  
 ge-sēlan (113, 190), *happen, be-fall, chance.*  
 ge-sēlig (57. 3), *delightful.* [Cf. Ger. *selig.*]  
 ge-samnian (-sōmnian) (118), *gather.*  
 ge-scēadan (R. 110), *separate.*  
 ge-sceaft (51. b), *creature, creation.*  
 ge-scēawian (118), *behold.* [See *scēawian.*]  
 ge-scieldan (-sceyldan) (113), *defend, protect.* [Cf. *scielf.*]  
 ge-scielndnes (51. 5), *defense, protection.*  
 ge-sceleppan (VI. 107), *create.* [See *sceleppan.*]  
 ge-scielpan (113), *clothe, apparel.*  
 ge-scielpla (-scirpla) (53), *raiment, apparel.*  
 ge-serēpe (59), *suitable, adapted.*  
 ge-serifen (62), *prescribed, fixed, regular, customary.* [Past part. of *geserifan* < Lat. *scribo.*]  
 ge-scrȳdan (113, 16), *clothe.* [See *scrȳdan.*]  
 ge-scyldan, see *geseieldan.*  
 ge-sēcean (114), *visit, gain, touch, attain.* [See *sēcean.*]  
 ge-sēgcean (123), *say; give (thanks).* [See *sēgcean.*]  
 ge-sellan (114), *give.* [See *sellan.*]  
 ge-sēndan (113), *send, throw.* [See *sendan.*]  
 ge-sēon (V. 106), *see; gesegen is, seems,* Lat. *videtur.*  
 ge-setennes (51. 5), *institute, ordinance.*  
 ge-sētnes (51. 5), *narrative.*  
 ge-sēttan (113), *set, place; occupy; appoint, settle; compose.* [See *sēttan.*]  
 ge-sewenlic (57), *visible.*  
 ge-siene (-sȳne) (59), *visible.*  
 ge-sihð (51. 1), *countenance.*  
 ge-sittan (V. 106), *sit; possess, inherit.* [See *sittan.*]  
 ge-sið (43), *companion.* [Cf. *sið*, and Ger. *Gesinde.*]  
 ge-slēan (VI. 107), *smite, strike.* [See *slēan.*]  
 ge-smierwan (113), *anoint.*  
 ge-smyltan (113, 17), *calm.* [*< smolt, serene; cf. smylte.*]  
 gesōmnian, see *gesamnian.*  
 ge-spann (47), *clasp, network.*  
 ge-spōwan (R. 109, 190), *succeed.*  
 ge-sprec (47), *conversation.* [Ger. *Gespräch*; cf. *sprecan.*]

**ge-standan** (VI. 107), *assail.* [See *standan*.]

**ge-staðelian** (-staðelian) (118), *establish, render steadfast; restore.*

**ge-staðolfæstian** (-staðolfæstian) (118), *establish, perfurnish.*

**ge-stigan** (I. 102), *ascend to.* [See *stigan*.]

**ge-stillan** (113), *still, quiet; subside.* [See *stillan*.]

**ge-strangian** (118), *strengthen.* [*< strang.*]

**ge-streglan** (III. 104), *sprinkle.*

**ge-stréon** (47), *profit, gain.* [Cf. *stréonan*.]

**ge-stréowian** (118), *strew.*

**ge-sund** (58), *well.* [Ger. *gesund*.]

**ge-swénean** (118), *torment, vex; wear out.* [See *swénean*.]

**ge-swéngan** (118), *swing, toss.*

**ge-sweotolian** (118), *manifest; bewray, expose, discover.* [*< sweotol.*]

**ge-swérlan** (VI. 107), *swear.* [See *swérlan*.]

**ge-swíean** (I. 102; 156. k), *cease; fail.* [See *swíean*.]

**ge-swíne** (47), *toil, effort.* [Cf. *swínean*.]

**ge-swing** (47), *rolling, undulation.* [Cf. *swingan*.]

**ge-syndig** (57. 3), *fair, favoring, propitious.* [*< gesund, by 16.*]

**gesýne**, see *gesíene.*

**ge-syngian** (118), *sin.* [Cf. *synfull.*]

**getäenian** (118), *signify, indicate.* [See *täenian*.]

**ge-täenung** (51. 3), *sign.* [*< täcen.*]

**ge-tæcean** (114), *point out, direct; appoint; teach.* [See *tæcean*.]

**ge-tel** (47), *reckoning.*

**ge-téon** (II. 103), *bring up; play.* [See *téon*.]

**ge-timbran** (118. k), *justify, support.* [Lit. *cast over*.]

**ge-trymma** (118. a), *fortify.* [See *trymman*.]

**ge-ðane** (47), *the, þe, that, which.*

**ge-ðaneol** (-ðaneol) (57), *consideration.* [See *ðaneolmöd, gearo-ðaneol.*]

**ge-ðeahd** (47), *consul, adviser.*

**ge-ðeahtr** (43. 6), *consulor.*

**ge-ðenecean** (114), *remember.* [See *ðenecean*.]

**ge-ðree** (47), *contending, turbulent.*

**ge-ðréstan** (113), *afflict.*

**ge-ðréan** (113), *dismay.* [See *ðréan*.]

**ge-ðréatian** (118), *shake.* [See *ðréatian*.]

**ge-ðring** (47), *throng, rush.*

**ge-ðungen** (62), *excellent.* [*< ðeon, thriw.*]

**ge-ðwærlian** (118), *agree.*

**ge-ðwernes** (51. 5), *concord, agreement.*

**ge-ðýn** (113), *restrain.*

**ge-ðynecean** (114), *seem, appear; gedüht is, seems.* [See *ðynecean*.]

**ge-un-trumian** (118), *enfeeble, debilitate, prostrate; geuntrumod, sick.* [Lat. *infirmus*.] [*< untrum.*]

**ge-wægan** (113), *plague, molest.*

**ge-wætan** (113), *wet, moisten.*

**ge-weale** (47), *welter.*

**ge-weald** (47), *control, rule, dominion.* [Ger. *Gewalt*; see *wealdend*.]

**ge-wéndan** (113), *turn; return, depart, go; translate.* [See *wéndan*.]

ge-weore (47), *work*. [See *weore*.]

ge-weorp (47), *smiting*.

ge-weorðan (III. 104), *become, be; make; happen; convert*. [See *weorðan*.]

ge-weorðian (118), *distinguish*. [See *weorðian*.]

ge-wieldan (113), *rule, have dominion over*. [<*geweald*, by 16; see Mod. Eng. *wield*.]

ge-wiht (47), *weight*. [Ger. *Gewicht*.]

ge-wilnian (118; 156. a), *desire*. [See *wilnian*.]

ge-winn (47), *labor, toil; hardship, distress*. [See *winnan*.]

ge-winna (53), *enemy*. [See *winnan*.]

ge-winnfullie (57), *laborious, toilsome, fatiguing*.

ge-wislice (70, 76), *openly, plainly*.

ge-wissian (118), *guide, direct*.

ge-witan (126), *find out, learn*. [See *witan*.]

ge-witan (I. 102; 184. a), *depart, go*.

ge-witt (47), *understanding*.

ge-writ (47), *writing, writ; letter; document, instrument, will*.

ge-writan (I. 102), *write*.

ge-wuna (53), *custom, wont*.

ge-wunian (118), *be wont, use; dwell*. [See *wunian*.]

ge-wyrecean (114), *make, build*. [See *wyrecean*.]

giefan (gifan) (V. 106, 18), *give*. [Ger. *geben*.]

glefeðe (gifeðe) (48), *chance*.

gifu (gifu) (51. a), *gift; boon*.

gleman (118; 156. f), *rule over*.

glema (gēna), *yet*.

giernan (118), *desire; solicit (the hand of), woo*. [<*georn*, by 16.]

giest-hūs (47), *inn*. [Cf. Mod. Eng. *gast-chamber*.]

giestran-dæg (gystran-) (43), *yesterday*.

giet (gít, gýt), *yet; still; as yet, hitherto*.

gif, if. [Not related to *giefan*.]

gifeðe, see *gifeðe*.

gifu, see *gifu*.

gim-cynn (47), *gems of every kind*.

gimnū (43), *gem, precious stone*. [Borrowed from Lat. *gemma* before ca. 650.]

ginn (58), *spacious, ample*.

gingra (65, 58), *disciple*.

gio, *formerly, long ago, once upon a time*. [See *iu*.]

git, see *giet*.

glaes (47), *glass*.

gleaw (58), *prudent, wise*.

gleawlice (70), *shrewdly, judiciously, wisely*. [Lishment.]

gleng (51. b), *adornment, embellishment*.

glidán (I. 102), *glide*. [Ger. *gleiten*.]

göd (58, 5, 4), *good*. [Ger. *gut*.]

göd (47), *prosperity; plur., goods, good things, property; benefactions*.

God (43, 5, 4), *God*. [Ger. *Gott*; according to Kluge, the 'Being invoked.']

god-cund (58), *divine*. [godhead.]

god-cundnes (51. 5), *divinity*, *godeundmilt (-mæht)* (51. 1), *majesty*. [Divine Father.]

God-Fæder (43. 8), *God-Father*.

god-spell (47), *gospel*.

göd-wëbb (47), *purple*.

gold (47), *gold*.

gold-frætwa (51. *a*), plur., *golden ornaments*.

gold-hord (47), *treasure*.

gold-leaf (47), *gold leaf*.

gong, see *gang*.

græg (58), *gray*. [Ger. *grau*.]

gram (57), *flame, raging*.

græmman (115. *a*), *enrage*. [< 'gram, by 16.]

grēne (59), *green*. [Ger. *grün*.]

grēot (47), *dust; shingle*. [Ger. *Griss*.]

grētan (113), *greet, salute; take leave of*. [Ger. *grüßen*.]

grēwð, see *grōwan*.

grindan (III. 104), *whirl*. [Mod. Eng. *grind*.]

grōwan (R. 109), *grow*.

grund (43), *earth; bottom; sea* (perhaps orig. *shallow, shoal*). [Ger. *Grund*, Mod. Eng. *ground*.]

gryre-hwil (51. *b*), *period of terror*.

gurron, see *georrān*.

guma (53), *man, hero*. [Mod. Eng. (*bride*)*groom*.]

gūð (51. *b*; 30), *war*. [Ger. *-gund*, in *Hildegund*, e.g.; cf. *Gondibert*.]

gūð-fana (53), *gonfalon, standard*. [See Mod. Eng. *gonfalon*, cf. Ger. *Fahne*, Mod. Eng. *vane*.]

gūð-freea (53), *warrior*.

gūð-rinc (43), *warrior*.

gūð-sceorþ (47), *war-trappings*.

gyden (51. *b*; 17), *godless*.

gylden (146, 17), *golden*.

gystran-dæg, see *giestran-dæg*.

gýt, see *giet*.

**H.**

habban (121, 188), *have; possess; accept, keep; receive*. [Ger. *haben*; cf. Lat. *habere*.]

hād (43), *sex*.

hādor (57), *bright, serene*. [Ger. *hāder*.]

hāp (47), *saturation; rosene, ecstasy*. [Ger. *Halt*.]

Hilēlend (43. 6), *Sermon, Jesus*. [Ger. *Hilēlend*.]

haleð (43. 9), *hero, man*. [Ger. *Held*.]

hālu (51. *a*), *saturation; rosene*.

haerfest (43), *harvest*. [Ger. *Herbst*; cf. Lat. *autumnus*, Gr. *καπτης*.]

haern (51. *b*), *ocean*.

hēs (51. *b*), *order, direction, command*. [Cf. Mod. Eng. *hēst*, Ger. *Gehiss*.]

hētu (51. *a*), *heat*. [hāt, by 16.]

hēðen (57. 3), *heathen*. [Cf. Ger. *Heide*, and Mod. Eng. *heath*; so Lat. *paganus* < *pagas*.]

hāl (58), *whale, hole; hāl gedōn, seize*. [Ger. *heil*.]

hāllig (57. 3; 146), *holy*. [< hāl; Ger. *heilig*.]

hālsian (118), *conjure, implore, entreat*. [< hāl.]

hām (74, 24), *home*. [Ger. *heim*.]

hand (51. 1.3), *hand*. [Ger. *Hand*.]

hār (58), *hoar(y), gray*.

hāt (58), *hot, fervent*. [Ger. *heiss*.]

hātan (R. 110), *call; command; hātte, is, was called*. [Ger. *heissen*; cf. archaic Eng. *hight*.]

hē (81).

hēa, see *hēah*.

hēa-clif (47), *lofty cliff*.

hēa-dēor (47), *high-deer*. [Cf. Ger. *Hochwild*; without a prefix, O.E. *dēor* rarely, if ever, means 'deer'.]

hēafod (47. 1, 6; 23), *head*. [Ger. *Haupt*, Lat. *caput*, for \**cauput*.]

hēafod-ge-rīm (47), *number by heads, poll.*

hēah (hēa) (65; 58. 1; 17), *high; great.* [Ger. *hoch.*]

hēah-cyning (43), *high king.*

hēah-ge-strēon (47), *sumptuous, superlative treasure.* [See *gestrēon.*]

hēah-setl (hēah-) (47), *throne.*

hēah-stefn (58), *lafty-proved.*

healdan (R. 109), *hold; observe, maintain; keep, reserve.* [Ger. *halten.*]

healf (51. b), *hand, i.e. side.*

healf (58), *half.* [Ger. *halb.*]

hēalic (57, 146), *lafty.*

heall (51. b), *hall.* [Ger. *Halle.*]

hēan (58), *lowly, servile, of low degree; poor.*

hēanes (51. 5), *height, highest point.*

hēanne, see *hēah.*

hēap (43), *crowd, swarm, throng, assemblage.* [Ger. *Hausfe.*]

heard (58; 21. a; 24), *brave, intrepid.* [Ger. *hart.*]

hearde (70), *painfully, grievously.*

hearm (43; 21. a), *injury.* [Ger. *Harm.*]

hearpe (58. 1; 21. a), *harp, lyre.* [Ger. *Harfe.*]

hearpe-naegl (43), *plectrum.*

hearpe-strēng (43), *harpstring.*

hearplan (118, 90), *harp, play the harp.* [Ger. *harfen.*]

hēaðu-liðend (hēaðo-) (43. 6), *seafarer.*

heāðu-rinc (heāðo-) (43, 21), *warrior.*

heāðu-wēd (51. b), *warlike garment, martial weed.*

hēawan (R. 109), *hew, cleave.*

hebban (VI. 107), *elevate, lift; hebban ȳp, be exalted.*

hefon, see *heofon.*

hēfig (57), *grievous, irksome.*

hēfigian (118), *become worse.*

hēfignes (51. 5), *burden.*

hēhō, see *hiehō.*

helan (IV. 105), *conceal.* [Cf. Chaucer, *Nun's Priest's Tale* 235; Ger. *hehlen.*]

hell (51. b), *hell.* [Ger. *Hölle.*]

helm (43), *helmet; protector.* [Ger. *Helm.*]

help (51. 5; 5), *help.* [Cf. Ger. *Hilfe.*]

hēo (81).

hēof (43), *mourning, weeping.*

heofon (43. 4. d; 20), *heaven.*

heofon-candel (51. b; 215), *candle of heaven.*

heofon-cyning (43), *king of heaven.*

heofone (53. 3), *heaven.*

heofon-fyr (47), *celestial fire, fire from heaven.*

heofon-lēoma (53), *radiance of heaven.*

heofonlic (57), *heavenly, celestial, of heaven.*

heofonlice (70), *from heaven.*

heofon-ricē (48), *kingdom of heaven, heavenly kingdom.*

heofon-ȝrymni (43), *glory of heaven.*

heolfrig (57), *gory.*

heolstor (47), *darkness.*

heonan (75), *hence.*

heorte (53. 1; 24; 21. b), *heart.* [Ger. *Herz.*]

hēr (75, 24), *here.* [Ger. *her.*]

hēr-æfter, *hereafter.*

hēre (44. 2; 18), *army, host.* [Ger. *Heer*; cf. Mod. Eng. *harrow, heriot.*]

hēre-folc (47), *army.*

hēre-pæð (hērpað) (43), *highway.* [Cf. Ger. *Heerstrasse.*]

**hēre-rēaf** (47), *plunder, spoil.*  
**hēre-strāēt** (51. b), *highway, lit., military road.* [Cf. *Heerstrasse.*]  
**hēre-wēða** (53), *warrior.*  
**hērgian** (118), *harry, ravage, lay waste.* [Cf. *(ver)heeren.*]  
**hērian** (116), *praise.*  
**hēriges**, see **hēre.**  
**hērpað**, see **hērepeað.**  
**hēt**, see **hētan.**  
**hī** (81).  
**hider** (75), *hither.*  
**hiehsta**, see **hēah.**  
**hiehðu** (hēhðo) (51. c), *height, high.*  
**hienan** (113), *insult, oppress.* [**< hēan**, by 16.]  
**hienð** (51. b), *injury, harm.* [**< hēan**, by 16.]  
**hieran** (hēran) (113, 117), *hear.*  
**hiera, hiere** (81, 83).  
**hiernes** (51. 5), *obedience.*  
**higerōf**, see **hygerōf.**  
**hiht**, see **hyht.**  
**hilum**, see **hiwan.**  
**hild** (51. 5), *conflict, battle.* [Orig. *Hild*, goddess of war.]  
**hilde-lēoð** (47), *battle-lay.*  
**hilde-nædre** (53. 1; 215), *battle-  
adler, arrow.* [See *Neic Eng. Dict. s.v. adler.*]  
**hilde-wēpen** (47. 1), *battle-  
weapon.*  
**him, hine, his, hit** (81, 83).  
**hin-gang** (-iøng) (43), *departure.* [Ger. *Hingang.*]  
**hiw** (47), *kind; color.* [Cf. Spenser, *F. Q.* 3. 6. 33, 35.]  
**hiwan** (53), *plur. brethren, brotherhood, conuentual house-  
hold, chapter.*  
**hlæflige** (53. 1), *lady.* [Cf. p. 222, note 2.]  
**hlæst** (47), *lure, wages, merchandise.*  
**hlæs**, *carp.* [Cf. *Lest*; cf. *hlædan.*]  
**hlāf** (43), *bread; food.* [Archaic Cf. *Lafte*; Mod. Eng. *baaf.*]  
**hlāford** (43), *boat.* [**hlāf** + *weard.*]  
**hlāford-lēas** (58), *warrior, with-  
out a leader.*  
**hlāford-scipe** (44. 1), *lordship, rule.*  
**hlane** (58), *lank, gaunt.*  
**hlēo** (47. 3), *shelter; protector.* [Mod. Eng. *lef.*]  
**hlēotan** (II. 103), *abut, gain.* [Cf. Ger. *Luas*; Mod. Eng. *let.*]  
**hlēoðor-cwide** (44), *narrative, story; hymn.*  
**hlēoðrian** (118), *speak; proclaim.*  
**hleoðu**, see **hlīð.**  
**hlifian** (118), *tower.*  
**hlimman** (hlymman) (III. 104), *resound.*  
**hlīð** (47, 20), *hill.*  
**hlōðian** (118), *pillage, plunder.*  
**hlūðe** (70), *loudly.*  
**hlūtor** (hlutter) (57), *pure, clear.*  
**hlymman**, see **hlimman.**  
**hlynnan** (115. a), *roar, boom.*  
**hōc** (43), *hook.*  
**hof** (47), *building, dwelling, abode.*  
**holm** (43), *ocean, sea.*  
**holm-ðraeu** (51. a), *tossing of the sea, boisterous sea.*  
**holm-weard** (43), *warden of the sea.*  
**holm-weg** (43), *path of the ocean.*  
**holt** (47), *grove, forest.* [Cf. *Holz*; cf. Chaucer, *Prol. 6.*]  
**hólunga** (70), *in vain.*  
**horig** (57), *squalid.*  
**horn-boga** (53), *bow of horn.*  
**horn-fise** (43), *sword-fish?*  
**horn-scip** (47), *beaked ship.*

**hors** (47, 31), *horse*. [Ger. *Ross*.]  
**hosp** (43 ?), *reproach, abuse*.  
**hrædlice** (70), *with speed; immediately*.  
**hrædnes** (51. 5), *celerity*.  
**hraefn** (hrefn) (43), *raven*. [Ger. *Rabe*.]  
**hræw** (47), *corpse*.  
**hran** (43), *whale*.  
**hran-rād** (hran-) (51. b), *path of the whale*.  
**hraðe** (70), *quickly*.  
**hrafna**, see **hraefn**.  
**hrēmig** (57; 174. d), *exulting*.  
**hrēoh** (58), *rough, fierce, rude*.  
**hrēohnes** (51. 5), *tempest*.  
**hrēosan** (IL 103), *fall*.  
**hrēran** (113), *agitate, toss*. [Ger. *röhren*.]  
**hring** (43), *ring*. [Ger. *Ring*.]  
**hrōf** (43, 24), *roof*.  
**hrqnād**, see **hranrād**.  
**hrýðer** (47), *plur., cattle*.  
**hū**, *how*.  
**hund** (78, 79), *hundred*.  
**hund-seofontig** (78), *seventy*.  
**hund-tēontig** (78), *a hundred-fold*.  
**hunger** (43), *famine, starvation*. [Ger. *Hunger*.]  
**hungrib** (57), *hungry, an hungered*. [Ger. *hungrib*.]  
**hup-seax** (47), *hip-dagger*.  
**hūs** (47), *house*. [Ger. *Haus*.]  
**hwā** (88; 89. c), *who; any one*.  
**hwæl** (43. 2), *whale*. [Cf. Ger. *Wall(fisch)*.]  
**hwæl-mere** (44), *whale-mere, whale-sea*.  
**hwænne**, see **hwonne**.  
**hwær** (75), *where*.  
**hwæt**, *what*.  
**hwæt-hwæga** (-hwugu) (89. b; 154. b), *something*.  
**hwætlice** (70, 76), *quickly*.  
**hwæðer**, *whether*.  
**hwæðre** (-ere), *yet, still, nevertheless*.  
**hwanan** (hwanon) (75), *whence*.  
**hwæðerian** (118), *rage*.  
**hwælf** (58), *vaulted, hollow*.  
**hwelan** (IV. 105), *roar, thunder*.  
**hwēol** (47), *wheel*. [Cognate with Gr. *κύκλος*, Mod. Eng. *cycle*, (*hi*)*cycle*.]  
**hwærfan** (hwyrfan) (III. 104), *return; turn; move*.  
**hwættan** (113), *incite*.  
**hwider** (75), *whither*.  
**hwil** (51. b), *while, time*; **ðā** **hwile** **ðe**, *the while that, while*.  
**hwile** (hwylc) (88; 89. a), *which, what; any*.  
**hwilum** (72), *sometimes; a while*. [Mod. Eng. *whilom*; cf. Chaucer, *Knight's Tale* 1.]  
**hwōn**, *somewhat, a little*.  
**hwone**, see **hwā**.  
**hwonne** (hwænne, hwænne), *when; until*.  
**hwylc**, see **hwile**.  
**hwyrfan**, see **hwærfan**.  
**hyge-rōf** (hige-) (58), *valiant-souled*.  
**hyge-ðancol** (57), *thoughtful-minded*.  
**hýhsta**, see **hichsta**.  
**hyht** (hiht) (43) *hope; joy, gladness, bliss; bent*.  
**hyldu** (hyldo) (51. a), *kindness*. [Cf. Ger. *Huld*.]  
**hyngran** (115. b; 190), *hunger*.  
**hýran**, see **hieran**.  
**hyre**, see **hiere**.  
**hyrned-nébb** (58, 17), *horny-beaked*.  
**hyrst** (51. b), *ornament*.

## I.

ic (81).

idel (57), *empty, void*, Lat. *inanis* (Auth. Vers. 'without form'). [Ger. *etzel*; cf. Shak., *Oth.* i. 3. 140, 'deserts idle.'].idelnes (51. 5), *idleness, indolence*.ides (51. b), *maid, nymph, woman*. [From the Norse mythology we learn that this Germanic word signified 'demi-goddess,' or perhaps 'female guardian-angel,' as well as 'maid'; it was applied to giantesses and Norns, to heroic women, resembling the Valkyries, such as Brunhild and Gudrun, and to goddesses, such as Freyja. Cf. the remarks of Tacitus, *Germania* 8: 'They even believe that the sex has a certain sanctity and prescience, and they do not despise their counsels, or make light of their answers. In Vespasian's days we saw Veleda, long regarded by many as a divinity.'].

ie, see ēa.

īecan (ȳean) (113, 33), *augment, aggravate*. [< ēac.]ielfde (ēlde) (44. 4), plur. *men*.

ielfra, see eald.

ielfdu (51. a; 19; 17), *age*. [Mod. Eng. *eld*; see Chaucer, *K. T.* 1589.]ielfete (53. 1), *swan*.ierfe (48), *inheritance*.ierfe-land (47), *heritable land, inheritance*.ierman (113), *afflict*. [< *earm*, by 16.]iermðu (51. a), *poverty*. [< *earm*; see 144.]iernan (III. 104, 31), *run; revolve*. ierre (48), *wrath*.ierre (59), *wrathful*.ierd (51. b), *field of corn, crop*.ierðling (43. 143), *husman, husbandman, strainer*.

iēð, see ēaðe.

ig-land (47), *island*.iela (86), *water*. [Cf. Chaucer, *Prov.* 64.]in, prep. *in; into; by; through*.in, adv., *ta*.in-beran (IV. 105), *carry in*.in-gān (141), *enter*.in-gangan (R. 109), *enter*.in-ge-bringan (114), *bring in*.innan, *within*.inne (69), *within, inside*.in-segel (47), *seal*. [Borrowed from Lat. *sigillum*, ca. A.D. 500; the form *sigil* is earlier, ca. 400.]in-sittan (V. 106), *sit within*.intinga (58), *cause; account*.in-tō, *into*.in-weardlice (70), *ferventily, ardently*.īsern (47), *iron*. [Ger. *Eisen*.]īsern (57), *iron*.iu (see gīo), *of old, formerly*.

## I.

iā, *indeed, O.*iāc (47), *present, gift*.iācan (R. 110), *bound, leap, toss; sail*.iād (51. b), *way, journey*.iāce-craeft (48), *remedy*. [Mod. Eng. *leechcraft*; cf. Spenser, *F. Q.* 3. 3. 18.]iādan (113), *teal, bring, take; carry; produce*. [Ger. *leiten*.]Læden (47), *Latin*.iāran (113, 17), *teach, direct*.iāring-māden (47), *pupil*.

**lēs** (51. *b*), but irregular; the termination *-we* as in **beadu**, 51. *a*), *pasture*. [Archaic Mod. Eng. *leasow*.]

**lēs, lēs(es)t**, see **lýtel**, and **þý-lēs-þe**.

**lēstan** (118), *carry out, perform, do*. [Ger. *leisten*, Mod. Eng. *last*.]

**Liēstinga ēa**, *Lastingham* (near Whitby).

**lētan** (R. 110), *let, allow*. [Ger. *lassen*.]

**læððu** (51. *a*), *affliction*. [< **læð**, by 16.]

**læf** (51. *b*), *remnant; tō lāfe, left*.

**lago-**, see **lagu-**.

**lagu** (45), *ocean, sea*.

**lagu-fæsten** (47), *ocean, deep*.

**lagu-flōð** (lago-) (43), *sea-flood*.

**lagu-lād** (lago-) (51. *b*), *ocean-journey*.

**lagu-strēam** (43), *ocean-stream*.

**lām** (43), *dust* (lit. *loum*). [Ger. *Lehm*; more remotely cognate (ablative relation) with Lat. *limus*.]

**lamb** (50), *lamb*.

**land** (47, 24), *land, country; hēr on landē, in this country*. [Ger. *Land*, and cf. *hier zu Lande*.]

**land-büend** (lond-) (43. 6), *dweller in the land*.

**land-ge-māre** (48), *border*.

**land-scearu** (51. *a*), *land*.

**lang** (58, 65), *long*. [Ger. *lang*.]

**lange** (70, 77), *long (of time)*.

**lang-sweored** (57), *long-necked*. [Cf. Koch, *Gram. III. 71*; Mätzner, I. 470.]

**lär** (51. *b*), *study; instruction, teaching; counsel, guidance*. [Ger. *Lehre*, Mod. Eng. *lore*.]

**lärēow** (43), *teacher, master; learned man*. [< **lär** + **þēow**.]

**lāst** (43), *track; footprint*. [Mod. Eng. *lust* (for shoes), Ger. *Leistung* (*e(n)*).]

**lāttēowdōm** (43, 14), *guidance*. [Cf. the etymology of **lärēow**.]

**lāð** (58), *hostile; hateful*.

**lāðian** (118), *summon*. [Ger. (*ein)lāden*.]

**lēad** (47), *lead*. [Ger. *Lot*.]

**lēaf** (51. *b*), *leave, permission*. [Ger. (*U*rh)auh, (*Er*)laub(*uiss*).]

**lēaf** (47), *leaf*. [Ger. *Laub*.]

**leahtr** (43), *sin, iniquity*.

**lēan** (43), *reward, recompence*. [Ger. *Lohn*.]

**lēcgean** (115, note), *place, put, set*. [From the second stem (92) of *liegan*, by 16; Ger. *leyen*, Mod. Eng. *lay*.]

**lēnetenlic** (57), *vernal*.

**lēneten-tid** (51. 1), *spring*. [Cf. Ger. *Lenz*, Mod. Eng. *Lent*.]

**lēng**, see **lange**.

**lēngra**, see **lang**.

**lēngu** (51. *a*), *length*.

**lēo** (Lat.), *lion*.

**lēoda** (lēodo) (44. 4), *plur., people*. [Ger. *Leute*.]

**lēod-meare** (51. *b*), *region*. [Cf. Mod. Eng. *margrave, Marches, marquis*.]

**lēof** (58, 64, 165), *dear, well-beloved; sb. sir, master; comp. dearer, preferable*. [Ger. *lieb*, Mod. Eng. *lief, lieve*; cf. Spenser, *F. Q. 3. 2. 33.*]

**leofa**, see **libban**.

**lēofwēnde** (59), *friendly; lēof-wēndum, ardently, fervently*.

**lēoht** (47), *light*. [Ger. *Licht*.]

**lēoht** (58), *bright, radiant*. [Ger. *licht*.]

**lēoht-fruma** (53), *author of light*: for līfes lēohtfruma *cf.* Jn. 8. 12, Acts 3. 15. [*cf. fruma.*]

**lēoma** (53), *light, radiance, brightness.*

**lēomu**, see līm.

**leornian** (118), *learn*. [Ger. *lernen*.]

**leornung** (51. 3), *study*. [Mod. Eng. *learning*.]

**lēoß** (47), *poetry, verse*. [Ger. *Lied.*]

**lēt**, see lētan.

**libban** (122), *live*. [Ger. *leben*.]

**liegan** (V. 106), *lie; rest*. [Ger. *liegen*.]

**lie-hama** (53), *body*. [*hama* = *shape, cover*; cf. Ger. *Leibnitz*.]

**lie-ham-lēas** (58, 146), *bodiless, incorporeal*.

**lie-hamlie** (57), *bodily*.

**lielan** (118; 164. *k*), *please*. [Mod. Eng. *like*; cf. Spenser, *F. Q.* 2. 7. 27.]

**lid** (47), *vessel, craft, bark*. [Cf. līfan.]

**lid-weard** (43), *shipmaster*.

**lid-wērig** (57), *weary with voyaging*.

**liefan** (113), *allow, permit*. [< līaf; Ger. *(er)lauben*.]

**lieg** (43), *thunderbolt, levin*.

**lieget** (47. 7), *lightning*.

**līchting** (51. 3), *lighting, illumination*. [< lēoht, by 16.]

**lif** (47), *life*. [Ger. *Leib*.]

**lifde, lifgende**, see libban.

**līlic** (57), *of life*. [Ger. *leiblich*; cf. Spenser, *F. Q.* 2. 7. 20.]

**lim** (47, 20), *limb, bough, branch*.

**hind** (51. *b*), *linden shield, shield*.

**hind-wigend** (-wiggend) (43. 6), *shield-warrior*.

**līss** (51. 5), *gentleness, tenderness, mild*. [līssum, *gently, tenderly*.]

**lītan** (I. 102), *set out; sail, cruise*.

**līde** (59. 30), *good, obliging, friendly; gentle, mild*. [Ger. *gegütig*; cf. Spenser, *Virgil's Gnat* 221.]

**līde** (70), *gratify*.

**līc** (47), *lock*.

**locen**, see līcan.

**līcian** (118), *lock*.

**līf** (43), *humor, pride; in līfe, praising*. [Ger. *Lob*.]

**līft** (47), *air, sky*.

**līnd-**, see land-.

**līr** (47), *destruction; to līre* weorðan, *perish*.

**līcan** (II. 103), *link? weare? close?*

**līfe** (53. 1), *lore*. [abore.]

**līfian** (118, 119), *lore; worship*.

**līliend** (43. 6), *lover*.

**līflendlie** (57), *loving*.

**līflice** (70), *dear*.

**līfu** (51. *a*; 53. 3; 24), *love*.

**lungre, speedily**.

**lust** (43), *joy, desire, longing*. [Ger. *Lust*; cf. Spenser, *F. Q.* 4. 4. 41.]

**lyfdon**, see libban.

**lyft** (47; 51. *b*), *air; under lyfte*. cf. our 'under the sun.' [Cf. Ger. *Luft*.]

**lyre** (44), *loss*. [Stem formed from that of the third stem of lēosan, *lose*, by 16.]

**lystan** (113), *list, like, cause enjoyment*. [< lust, by 16; cf. Spenser, *F. Q.* 2. 7. 18, 19.]

**lyt** (58), *(but) few*.

**lyt**, adv., *(but) little*.

**lytel** (57, 68), *little; comp. less(er) smaller; superl. least*.

**lyt-hwōn** (58), *(but) few*.

## M.

mā (77), *more, further; rather.*

mā-cræftig (57), *very expert?*  
*expert in seamanship?* [In  
 favor of the latter may be quoted  
 Grimm's note in his edition of  
*Andreas und Elene*, p. 103 :  
 "257. mācräftig, und nochmals  
 A. 472 der comparativ mācräftig-  
 igra. daher es selbst unpassend  
 aus dem comparativ mā, magis  
 gedeutet würde, der sonst nir-  
 gends und in keinem andern  
 dialect bei zusammensetzungen  
 verstärkt. Auch scheint der  
 sinn etwas bestimmteres zu for-  
 dern, ein des meeres, der schif-  
 fahrt kundig; ich vermute ein  
 altes subst. mā, synonym und  
 wurzel von mere, mācräftig =  
 merecräftig."]

mādm, see mādm.

mæcg, see mæcg.

māden (47, 38, 28), *girl, maiden,*  
*damsel.*

mæg, see mugan.

mægen (47. 1), *power, strength;*  
*virtue; force, band.* [Eng. main.]

mægen-ēacen (57), *abundant in*  
*might, powerful.*

mægen-þrymm (48), *glory, maj-*  
*esty.*

mægen-þrymnes (51. 5), *glory,*  
*majesty.*

mægð (51. b), *tribe, nation, prov-*  
*ince.*

mægð (52), *maid, maiden.* [Ger.  
*Magd.*]

mægð-hād (48, 148), *virgin-*  
*ity.*

mæg-wlīte (44), *appearance, as-*  
*pect.* [Cf. andwlīta.]

mæslan (113), *speak.*

māre (59), *renowned; splendid;*  
*great.*

mārðu (51. a), *achievement,*  
*famous exploit.* [Cf. māre.]

mæsling (47), *brass.*

mæsse-prēost (48), *priest.*  
 [mæsse < Lat. missa, mass;  
 prēost < presbyter, from what  
 Greek word?]

mæst (43), *mast.*

mæst, see micel.

mæð (51. b), *ability, capacity.*

mæðel-hēgende (mæðel-) (61),  
*speech-uttering, council-attend-  
 ing.*

māw (48), *gull, sea-mew.* [Ger.  
*Miwe.*]

magan, see mugan.

magu-ðegn (48), *vassal, retainer.*

man (89. e), *one.*

mān-full (58. 2), *wicked, evil.*

mangere (44, 148), *merchant.*  
 [Mod. Eng. -monger.]

manian (118), *admonish.*

mānig (57), *many.*

manig-feald (58, 148), *manifold.*

mann (mānn) (46, 35, 17), *man.*  
 [Ger. *Mann*; cf. Tacitus, *ger-  
 mania*, Ch. II., and the proper  
 name *Manu*.]

manna (53; cf. 53. 3), *man.*

mann-cynn (man-) (47), *man-  
 kind.*

mān-scyld (-scild) (51. b), *sin,*  
*iniquity.*

māra, see micel.

marman-stān (48), *marble.*

mādm (48), *treasure, jewel.*

meahte, see mugan.

meahtig, see mihtig.

mæcg (mæcg) (48), *disciple* (lit.  
*man).*

mēd (51. b), *meed, reward.* [Cf.  
*meorð.*]

**med-micel** (57), *short.*

**medome** (meodume) (59), *little, least.*

**medu-burg** (medo-) (52), *middle-city.* [Cf. Ger. *Met.*]

**medu-wērig** (medo-) (57), *ment-  
wary, drunken with ment.*

**menigu** (51. a), *company, num-  
ber.* [Ger. *Menge*; cf. Spenser,

*F. Q. I. 12. 0.*]

**mennise** (57, 146), *human.* [*< mann*, by 16; cf. Ger.

*Mensch.*]

**meodume**, see **medome.**

**meorð** (51. b), *reward.* [Cf. *mēd.*]

**meotud** (48), *creator.* [As it were, the 'Meter,' 'Appor-  
tioner,' 'Fixer of Bounds.']

**mære** (44), *mere, sea.* [Ger. *Meer*;  
cf. Mod. Eng. *mermaid.*]

**mære-bāt** (48), *sea-boat, vessel.*

**mære-farōð** (48), *sea-waves (sea-  
voyage?).*

**meregreete** (53), *pearl.*

**mære-liðend** (48. 6) *seafarer.*

**mære-strēam** (48), *ocean-stream.*

**mære-swīn** (47), *dolphin.*

**mære-ñissa** (-Nyssa) (53), *ocean-  
scourer, rusher through the deep.*

**mērgen** (48), *morning.*

**mētan** (113), *meet; find; find  
out.*

**mēte** (44), *food.* [Mod. Eng.  
*meat.*]

**mēðe** (59), *fatigued, weary.* [Ger.  
*müde.*]

**meðel-**, see **mæðel.**

**micel** (mycel) (57), *much, great,  
large; long; loud.* [Cf. Scotch

*mitekle*, Eng. *much*, and Spenser,

*Shep. Cyt., Feb. 100.*]

**miclum** (myclum) (72), *greatly.*

**mid** (57; 166. 1), *middle.*

**mid** (168; 172. 1; 177), *with;*  
*mid ealle* (175), *completely.*

**middan-guard** (48), *world.* [Cf. Cleasby and Vigfusson's *Icelandic-English Dictionary*, s.v. *mīð-garðr*: "The earth (Miðgarðr), the abode of men, is seated in the middle of the universe, bordered by mountains and surrounded by the great sea (Útthaf); on the other side of this sea is the Út-garðr (out-gard?), the abode of giants; the Miðgarðr is defended by the 'yard' or 'burch' As-garðr (*the burch of the gods*), lying in the middle (the heaven being conceived as rising above the earth). Thus the earth and mankind are represented as a stronghold besieged by the powers of evil from without, defended by the gods from above and from within."]

**mid-ðām-ðe**, *when.*

**mid-ðy**, *when, while.*

**mid-ðy ðe**, *when, while.*

**miht** (51. 1), *power, might.* [Ger. *Macht.*]

**miht**, see **mugan.**

**mihtig** (57), *mighty.* [Ger. *mächtig.*]

**mild-heortnes** (51. 5), *mercy,  
compassion, loving-kindness.*

**milts** (51. 5), plur. as sing., *mercy,  
loving-kindness.* [*< mild*, *mild*,  
by 38.]

**miltsian** (mildsian) (118), *have  
mercy upon.*

**min** (83, 81), *my.*

**mis-** (142).

**mislic** (57), *various.*

**mislice** (70), *variously, in differ-  
ent ways; mislice geblēod,  
variegated.*

mis-līcian (118), *displease*.  
 missenlie (57), *various (kinds of)*.  
 mis-ðynecean (114; 164. *l*), *mis-judge*; ðe misðyneð, Lat. *mole suscipitis*. [Cf. Milton, *P. L.* 9. 289, Shak., *3 Hen. VI.* 2. 5. 108, *Ant. and Cleop.* 5. 2. 176.]

mōd (47, 146), *heart, soul, mind; courage*. [Ger. *Mut.*]  
 mōd-ge-ðanc (48), *thought of the heart, counsel*. [Cf. Ger. *Gedanke.*]  
 mōdig (57), *noble-minded, magnanimous, courageous*. [Ger. *mutig.*]  
 mōdiglic (57), *high-souled*.  
 mōdignes (51. 5), *pride, arrogance*.  
 mōdor (52. 2), *mother*. [Ger. *Mutter*, Lat. *mater.*]  
 mōna (53), *moon*. [Cf. Ger. *Mond*, where *d* is a late addition.]  
 mōnað (43. 4. *a*), *month*. [Ger. *Monat.*]  
 mōn(n), see **man(n)**.  
 morgen (48), *morning*. [Ger. *Morgen*, Mod. Eng. *morn.*]  
 morgen-giefu (51. *a*), *duory, marriage portion*.  
 morðor (47), *deadly injury*. [Mod. Eng. *murder.*]  
 mōtan (137), *may*. [Cf. Spenser, *F. Q.* 1. 9. 27.]  
 mugan (135), *can, be able*.  
 mund (51. 5), *hand*.  
 munt (48), *mountain*. [Lat. *mont(em).*]  
 munuc (48), *monk*. [Ger. *Mönch.*]  
 murenung (51. *b*; 144), *sorrow, unhappiness, lamentation*.  
 mūscule (Lat.), *mussel*.

myeel, see **micel**.  
 myelum, see **mielum**.  
 myngian (118), *admonish, adjure*.  
 mynian (118), *direct, inspire*.  
 mynster (47), *monastery*.

N.

nū (nō), *not even, by no means, not at all; no*.  
 nabban (121, 29), *have not*.  
 nacea (58), *bark*. [Ger. *Nacheln.*]  
 naeod (57), *naked; clothed in a tunic only* (p. 168).  
 nēdl (51. *b*), *needle*. [Ger. *Nadel.*]  
 nēdre, næddre (53. 1), *serpent*.  
 nēfre, *never*.  
 nēnig (89. *a*), *no one*.  
 nēre, næron, næs, see 138.  
 nāht (nōht) (47; 89. *b*; 27), *naught, nothing; not*.  
 nā-hwār, *nowhere*.  
 nā-hwider, *nowhither*.  
 nūlæs (nālas), *not at all*.  
 nama (53, 24), *name*. [Ger. *Namen.*]  
 nūn (89. *a*; 154. *b*), *no (one)*.  
 nūt, see 126.  
 nātes-hwōn, *not at all*.  
 ne (ni), *not*.  
 nē, *nor*; nē . . . nē (202), *neither . . . nor*.  
 nēah (58, 67, 60), *nigh, near; æt nichstan, at length, finally*.  
 nēah, *adv., near, nigh at hand; superl. nearly*.  
 nēah (nēh), *prep., near*.  
 nēa-læcan (118), *approach*.  
 nearunes (nearo-) (51. 5), *anguish, agony*.  
 nearu (51. *a*), *difficulty; nearu ȝrōwian, be in straits*. [Cf. Mod. Eng. *narrow.*]

**nēat** (47), *cattle*. [Cf. M. G. Eng. 'neatherd,' 'neat's-foot oh,' 'neat cattle.' Shakespeare has (*Wint.* T. 1. 2. 324): 'The steer, the heifer, and the calf Are all called *neat*;' *Cymb.* I. 1. 118: 'Would I were A neatherd's daughter!']

**nēfne**, *except*.

**nēh**, see **nēah**, *prop.*

**nellan** (139), *will not*. [See Chaucer, *Prol.* 550. Spenser, *E. Q.* I. 6. 17; I. 9. 15, Shak., *Ham.* 5. 1. 19.]

**nēaman** (115. b), *mean* (lit. *arme*).

**nēosian** (nēosan) (118; 156. m), *seek, look for*.

**nēowolnes** (51. 5), *abyss, deep*. [Orig. from *nihol-*, \**nihold-*, \**nihald-*, *sloping*.]

**nēriend** (nēregend) (43. 6), *Nation*.

**nēid** (51. b), *need, necessity; use*.

**nēid-faru** (nēid-) (51. a), *needful journey*.

**nēid-ðearflic** (57), *needful, necessary*.

**nēihst**, see **nēah**, *adv.*

**nēihsta**, see **nēah**, *adj.*

**nēeten** (47. 1), *creature, beast, cattle*. [< *nēat*, by 16.]

**nēeten-cynn** (47), *kind of cattle*.

**nīht** (52), *night*.

**nīhtes** (74), *by night*.

**nīht-lang** (58), *night-long, of a night, one night*.

**nīhtlic** (57), *night*.

**niman** (IV. 105), *take; seize; capture, catch; pluck up*. [Ger. *nehmen*; cf. a character in Shak., *M. W.*]

**nīs**, see 138.

**nīð** (43), *man*.

**nīðerlic** (57), *low-lying*. [Cf. Ger. *nieder*.]

**nīð-hete** (44), *malignant fire*.

**nīð-hyegende** (62), *evil-scheming*.

**nīð-plega** (53), *hostile plague, martial game*.

**nīð**, see **nīð**.

**nīht**, see **nīht**.

**nēilton**, see **nellan**.

**nōrd** (69), *northward*.

**nōðan**, *from the north*.

**nōð-dīel** (48), *northern part, north*.

**nōtian** (118; 164. o), *use*.

**nōt, now; yet**.

**nyste**, see **nytan**.

**nytan** (126), *know not*. [See Chaucer, *Prol.* 284.]

**O.**

**of-** (142).

**of, of: from; out of; by**.

**ofen** (43), *oven*.

**ofer**, *over; across; upon; in*.

**ofer-** (142). [Ger. *über-*.]

**ofer-brāðan** (113), *suffuse*.

**ofer-cuman** (IV. 105), *overcome, overthrow*.

**ofer-gān** (141), *overcome, come upon*.

**ofer-hygd** (51. b), *pride, arrogance; mid oferhygdom, arrogantly, haughtily, superciliously*.

**ofer-rēðan** (113), *read through*.

**ofer-swiðan** (118), *overcome, conquer*.

**ofer-ðecean** (114), *cover over*.

**ofer-winnan** (III. 104), *conquer, subdue, overthrow*.

**ofer-wrēon** (I. 102), *cover over*.

**ofestlice** (ofost-, ofst-) (70), *quickly, forthwith*.

**ofet** (47), *fruit*. (Ger. *Obst*, properly *Obs.*])

**ofostlice**, see *ofestlice*.

**of-slēan** (VI. 107), *slay, kill*.

**of-stīgan** (I. 102), *descend*.

**ofstlice**, see *ofestlice*.

**oft**, *often, frequently*.

**of-tredan** (V. 106), *treud down, trample upon*. [Ger. *abtreten*.]

**of-þyncean** (114), *offend, grieve, vex*.

**ōht**, see *āht*.

**olfend** (43), *camel*. [< Lat. *elephantem?*]

**on**, *on, upon; in; into; with; on ān*, see *ān*.

**on-** (142).

**on-ālan** (113), *inflame*.

**on-cierran** (-cyrran) (113), *turn*.

**on-cnāwan** (R. 109), *know; perceive; recognize; acknowledge*.

**on-cweðan** (V. 106), *address, call unto*.

**ond(-)**, see *and(-)*.

**on-drādan** (R. 110; 159. a), *feur*.

**ōnettan** (113), *hasten, hurry*.

**on-fangennes** (51. 5), *reception*.

**on-fōn** (R. 110; 164. j), *receive, accept*.

**on-gēan**, *adv., again, back*.

**on-gēan**, *prep., against; toward; opposite*. [Cf. Ger. *entgegen*, for *engegen*.]

**on-ge-slēan** (VI. 107), *slay*.

**on-gierwan** (113), *divest, strip*. [Cf. *geare*.]

**on-gietan** (-gitan) (V. 106, 18), *perceive, learn, understand*. [Cf. *andglet*.]

**ongin**, see *anginn*.

**on-ginnan** (III. 104), *begin*.

**ongitan**, see *ongietan*.

**on-hieldan** (-hēldan) (113), *in-*

**on-hrēosan** (II. 103), *fall upon*.

**on-hrēran** (113), *stir up, agitate*.

**on-innan**, *into, among*.

**onlīc**, see *anlīc*.

**on-liestan** (113), *light, illuminate*. [< lēoht, by 16.]

**on-liesan** (113), *release*.

**on-lücan** (II. 103), *unlock*.

**on-sēndan** (113), *send*.

**on-sēttan** (113), *lay*.

**on-spannan** (R. 109), *open*.

**on-styrian** (116), *move*.

**on-týnan** (113), *open*. [< tūn, by 16.]

**on-wacan** (VI. 107), *awake*.

**on-weg**, *away*.

**on-windan** (III. 104), *retreat*. [Cf. Ger. *entwinden*.]

**on-winnan** (III. 104), *assail*.

**on-wrīðan** (I. 102), *uncover, disclose*.

**on-wunian** (118), *inhabit*.

**open** (57), *open*. [Ger. *offen*.]

**ōr** (47), *beginning*.

**or** (142).

**ōra** (53), *vein? ore?*

**ōreta**, see *ōretta*.

**ōret-mæcg** (-mæcg) (43), *warrior*.

**ōretta** (53), *combatant*.

**orf** (47), *cattle*.

**or-feorme** (59), *deprived, abandoned, forsaken*.

**organa** (Lat.), *plur., organs*.

**or-giete** (-gete) (59), *manifest*.

**or-mæte** (59), *boundless; enormous*.

**or-mōdnes** (51. 5), *despair, desperation*.

**oroð** (47. 6), *breath*.

**ort-geard** (43), *garden* (or *chard?*).

**orðian** (118), *breathe*. [< *oroð*.]

**ōð**, *until*.

**ōð-** (142).

ōðer (80; 89. a; 24), *other; second; rest of.*

ōð-ðæt, *until.*

oððe (wðða), *or.*

ōð-ðringan (III. 104), *wrest away.*

### P.

pæll (43), *purple garment.*

pard (Lat.), *panther.*

pæning (43), *penny* (but this does not represent the Latin, which has *sestertia*, not *sestertios*; the latter would represent four cents each, the former about forty-three dollars each). [Cf. Ger. *Pfand.*]

Piht (43), *Pict.*

plega (53), *game, play.*

plegian (118), *play; act.*

þliht (43), *peril, risk.* [Ger. *Pflicht*, Mod. Eng. *plight.*]

pund (47), *pound, Lat. talentum, pondus.* [*< Lat. pondus.*]

purple (53. 1), *purple garment.* [*< Lat. purpura.*]

### R.

racian (118; 164. i), *rule, govern, sway.*

ræd (43), *counsel, advice; order(s); benefit.* [Ger. *Rat*; archaie Mod. Eng. *rede*; cf. Shak., *Haml.* 1. 3. 51.]

rædan (118), *read.* [Cf. Ger. (*er*)*raten.*]

ræd-snottor (57), *discreet in counsel.*

ræs-bora (53), *counselor.*

ræs-wa (53), *chief, leader.*

räh-dœr (47), *roe-buck.*

rand (rond) (43), *shield.*

rand-wigend (-wiggend) (43. 6), *shield-warrior.*

rēad (58), *red.* [Ger. *rot.*]

rēaf (47), *raiment, apparel.* [Ger. *Rauh*, Mod. Eng. *robe*, through Fr. *robe*; cf. Ital. *roba.*]

rēaf-læc (47), *rapine, plunder.*

rēcean (114), *relate, narrate; expound.*

rēce-læsian (118, 156), *despise.* recene, *straightcay.*

regn (rēn) (43), *rain; shower.* [Ger. *Regen.*]

regollic (57), *regular.* [*< Lat. regula*; cf. Ger. *regel(recht).*]

rēn, *see regn.*

rēocan (II. 103), *reek.* [Ger. *riechen.*]

reord-berend (43. 6), *man gifted with speech (lit. speech-bearer).*

reordian (-igan) (118), *speak.*

rest (51. b), *couch, bed.* [Cf. Ger. *Rast.*]

rēstan (118), *rest.*

rēþe (59), *ierce, violent.*

rēþnes (51. 5), *violence.*

ribb (47), *rib.*

rice (48. 1), *kingdom.* [Ger. *Reich*, Mod. Eng. (*Fredr*)*rick*, (*Henr*)*ry*, (*bish*o)ric; cf. Lat. *rex.*]

rice (59), *powerful, noble.* [Ger. *reich*, Mod. Eng. *rich.*]

rīcian (118), *bear rule, have dominion.* [*< rice.*]

riht (47), *right.* [Ger. *Recht.*]

riht (58), *right; direct.* [Ger. *rech*.]

rihtlice (70), *accurately, correctly.*

riht-wis (58, 146), *righteous.*

riht-wisnes (51. 5), *righteousness.*

rinan (118, 161), *rain.*

rinc (43), *warrior, man.*

ripe (59), *ripe.* [Ger. *reif.*]

rōd (51. b), cross. [Ger. *Rute*, Mod. Eng. *rod*, *rood*; cf. *roodlujt*, *Holgruod*, *Huml.* 3. 4. 14.]  
 rōdor (43), firmament, heaven.  
 rōf (59), stout.  
 Romanisc (57, 146), Roman.  
 Romane (Lat.), plur., *Romans*.  
 rōnd, see rand.  
 rōse (53. 1), rose. [Lat. *rosa*.]  
 rōwan (R. 109), row.  
 rōwend (43. 6), rover.  
 rōwnes (51. 5), roving.  
 rudu (51. a), redness.  
 rūm (43), room, opportunity.  
 [iter. *Raum*.]  
 rūwe (53. 1), tapestry?

## S.

sacerd (51. b), priestess. [< Lat. *sacerdos*.]  
 sā (43; 51. b), sea. [Ger. *See*; cf. note, p. 324.]  
 sā-bāt (43), sea-boat, vessel.  
 sā-beorg (43), sea-cliff.  
 sād (47), serd. [Ger. *Saat*.]  
 sād-tīma (53), seedtime.  
 sā-flota (53), sea-floater.  
 sā-hengest (43), sea-steed. [Cf. Ger. *Hengst*, Eng. *Hengist*.]  
 sā-holm (43), sea (swelling sea?).  
 sā-lūd (51. b), sea-voyage.  
 sāleoda, see sālida.  
 sālie (57), marine, of the sea.  
 sā-lida (-leoda) (53), seaman, sailor, mariner. [Cf. *liðan*.]  
 sā-mearh (43), sea-steed. [Cf. Jebb, *Classical Greek Poetry*, pp. 91-92: "Homer speaks of 'swift ships, which are the horses of the sea for men'; Hesiod would not have scrupled to use the phrase 'horses of the sea' as a substitute for the word

'ships,' leaving his meaning to be guessed."]  
 sā-wērig (57), sea-weary.  
 sā-wiht (51. b), sea-animal.  
 salowig-pād (58), dark-coated.  
 samninga (70), all at once, suddenly. [Cf. *semninga*.]  
 samod (səmod), together.  
 sand (47), sand. [Ger. *Sand*.]  
 sand-hill (47, 20), sand-hill.  
 sang (43), song. [Ger. (*Ge*)*sang*.]  
 sār (47), sorrow.  
 sār (58), grievous, sore. [Cf. Ger. *sehr*, (*ver*)*sehren*.]  
 sār-cwide (44), taunt, gibe, railing, sarcasm.  
 sārlīc (57), doleful.  
 sārlīce (70), lamentably, mournfully.  
 sārnes (51. b), grief, unhappiness.  
 sāw(o)l (51. 4), soul; life. [Ger. *Seele*.]  
 sāwol-lēas (58, 146), soulless.  
 seadu (51. a; 18), shadow. [Cf. Ger. *Schatten*.]  
 sceal, see sculan.  
 scealc (43, 18), man.  
 sceam-fæst (58, 18), modest. [Mod. Eng. *shamefast*; see Spenser, *F. Q.* 5. 5. 25.]  
 sceamu (51. a; 18), shame. [Ger. *Scham*.]  
 scēap (47, 18), sheep. [Ger. *Schaf*.]  
 scēap-hlerde (44), shepherd. [Ger. *Schafhirt*.]  
 secarpe (70, 18), sharp. [Ger. *scharf*.]  
 scēat (43), corner, region, quarter. [Ger. *Schooss*; in the sense of Lat. *angulus*, *playa*, as Isa. 11. 12, Rev. 7. 1.]  
 sceatt (43, 18), coin. [Ger. *Schatz*.]

seēað (51. b; 18), *sheath*. [Ger. *Scheide*.]      seir (58), *bright, gleaming*. [Cf. Spenser, *F. Q.* 3. 2. 44. Shak., *Rich.* 11. 5. 3. 61.]

seeaða (58, 18), *enemy*. [Cf. Ger. *Schade*, *Schädiger*, Mod. Eng. *scathe*.]

seawian (118), *watch*; *behold*, *see*. [Ger. *scheuten*, Mod. Eng. *show* (with changed meaning).]

seenian (118), *pour out, pour to drink*. [Ger. (*ein*) *schenken*, *ar-ciate* Mod. Eng. *skink*; cf. Shak., *I Hen. IV.* 2. 4. 26.]

secolde, see *seulan*.

seēor (18), see *seür*.

seeort (58, 65, 18), *short*.

seēotend (43. 6), *shooter, marksman*.

seēo-wyrhta (58, 18), *shoemaker*.

seiceels (43), *cloak, mantle*.

seield (seild) (43, 18), *shield*.

seield-burh (seild-) (52, 28), *testudo, roof of shields, shield-roofed phalanx*.

sciene (scyne) (59, 18), *beautiful*. [Ger. *schön*; cf. Chaucer, *K. T.* 210, Spenser, *F. Q.* 2. 1. 10.]

scleppan (VI. 107, 18), *create*. [Ger. *schöpfen*.]

scleppend (scippend, scyppend) (43. 6; 18), *creator*.

seieran (IV. 105, 18), *cut, cleare*. [Ger. *scheren*, Mod. Eng. *shear*.]

seiertra, see *seeort*.

seiete (53. 1), *sheet, linen cloth*. [<> *seat*.]

seild, see *seield*.

seīnan (I. 102), *shine*. [Ger. *scheinen*.]

seip (47), *ship*. [Ger. *Schiff*.]

scip-férend (43. 6; 147), *sailor*.

scip-hére (44. 2; 147), *naval force, fleet*.

scippend, see *scleppend*.

scip-weard (43), *shipmaster*.

seir (58), *bright, gleaming*. [Cf. Spenser, *F. Q.* 3. 2. 44. Shak., *Rich.* 11. 5. 3. 61.]

seire (70), *blazingly, radiantly*.

seir-micled (57), *splendidly marked, splendidly decorated*.

seop (43), *minister*.

Scotias (43), plur. *Scots*.

serid (57), *deft* (Giraldi, *rhymed*).

seridi (57), *clothing, raiment, attire*. [Mod. Eng. *shroud*.]

serýdan (118), *clothe, array*.

seucca (58), *the devil, Satan*.

seðfan (II. 103), *thirst*.

seulan (133, 188), *ought, must; shall*. [Cf. Ger. *sollen*.]

seür (seēor) (43, 18), *storm; shower*. [Ger. *Schauer*.]

seýne, see *sciene*.

scyppend, see *scieppend*.

se (84; 87; 154. b).

sealm (43), *psalm*. [<> Lat. *psalmus*.]

sealt-seað (43), *salt-spring*.

seamere (44. 1; 143), *tailor*. [Cf. Ger. *Saum*, Mod. Eng. *seam*.]

searu (49), *device, contrivance*.

searu-ðaneol (searo-ðaneol) (57), *discerning, sagacious*.

seēean (sēean) (114), *seek; seek out; visit*. [Ger. *suchen*.]

seeg (43), *man, hero*.

segean (seegan) (123, 36), *say; speak; tell*.

setl, see *setl*.

segl (47?), *sail*. [Ger. *Segel*.]

seild-cūð (58), *strange, novel, out of the way*. [Cf. *F. Q.* 4. 8. 14.]

selen (51. b), *bounty, bestowal*.

self (seolf, sylf) (86), *(my, him) self; own; same; very*. [Ger. *selb(er)*.]

sellan (syllan) (114, 36), *give; give to be; sell*.

**sēlest** (sēlost) (66), *best.*  
**sellie** (syllīc) (57), *strange, queer, remarkable.* [*< seldīc.*]  
**sēlost** (76), *best.*  
**sēlra** (53, 66), *better.*  
**sēmninga** (70), *suddenly.* [See *samninga.*]  
**sēndan** (113), *send; hurl.*  
**sēo**, see *se.*  
**seofon** (78, 20), *seven.* [Ger. *sieben.*]  
**seofon-feald** (58, 146), *seven-fold.*  
**seofoða** (78, 80), *seventh.*  
**sēol**, see *seolh.*  
**seolh** (43. 3; 21), *seal.*  
**seolf**, see *self.*  
**seolfor** (47, 20), *silver.* [Ger. *Silber*, Goth. *silubr.*]  
**seolfren** (57), *silver.* [Ger. *silberu.*]  
**seoððan**, see *siððan.*  
**sessian** (118), *subside.*  
**setl** (sedl) (47), *seat; throne.* [Ger. *Sessel*; Mod. Eng. *settle.*]  
**sētnes** (51. 5), *foundation.*  
**sēttan** (113), *set, set down; place; make; make to turn.* [Formed, by 16, from the second stem of *sittan* (cf. *lēgan*); Ger. *setzen.*]  
**sibb** (51. b), *peace; love.* [Cf. Mod. Eng. *gossip.*]  
**sið** (58), *roomy, ample.*  
**side** (53. 1), *silk.* [*< Lat. sēta*; cf. Ger. *Seide.*]  
**sie(n)**, see *wesan.*  
**siesta** (78, 80), *sixth.*  
**siextiene** (syxtēne) (78), *sixteen.* [Ger. *sechszehn.*]  
**sige** (44), *victory.* [Ger. *Sieg.*]  
**sige-fæst** (58, 146), *victorious, triumphant.* [*ulting in victory.*]  
**sige-hrēmig** (-hrēmig) (57), *ex-*  
**sige-hrēðig** (57), *exultant with victory.*

**sige-rōf** (58), *of victorious energy.*  
**sige-ðūf** (43), *triumphal banner.* [*ðūf* < Lat. *lufa.*]  
**sige-wang** (-wqng) (43), *field of victory.*  
**sigor** (42), *victory, triumph.*  
**simle**, *always.*  
**sin** (83), *his.*  
**sinc** (47), *treasure, riches.*  
**sinc-weorðung** (51. 3), *gift of treasure, costly gift.*  
**sind**, see *wesan.*  
**sin-gāl** (58), *constant, never-ceasing.*  
**singan** (III. 104, 22), *sing; praise.* [Ger. *singen.*]  
**sittan** (V. 106), *sit.* [Ger. *sitzen.*]  
**sið** (43, 30), *journey; adventure; plan, errand; time.* [Cf. Ger. *Gesinde*, Chaucer, *Prol.* 485, Spenser, *F. Q.* 3. 10. 33.]  
**sið-fæt** (43. 2), *journey; passage.*  
**sið-fram** (-frōm) (57), *ready for (their) journey.*  
**sið-nese** (53. 1), *prosperous voyage.*  
**siððan** (seoððan, syððan) (84. 3), *when; after; as soon as; afterward.* [Ger. *seitdem*; cf. Chaucer, *Knight's Tale* 1244, Shak., *Cor.* 3. 1. 47.]  
**slacian** (118), *defer, delay.* [Mod. Eng. *slack(en).*]  
**slæp** (43), *sleep.* [Ger. *Schlaf.*]  
**slæpan** (R. 110), *sleep.* [Ger. *schlafen.*]  
**slēan** (VI. 107, 37), *smite, strike; strike down, slay.* [Ger. *schlagen*; cf. Chaucer, *Prol.* 661.]  
**slēcg** (51. b), *hammer, sledge.* [Cf. *slēan.*]  
**smēan** (113), *consider, inquire into.*

**smēaung** (51. 3), *meditation; investigation.*

**smereian** (118), *smile.* [Mod. Eng. *smirk.*.]

**smið** (43), *blacksmith.* [Ger. *Schmied.*.]

**smiðþe** (58. 1), *smithy.*

**smylte** (59), *calm, smooth, unruffled.*

**smyltnes** (51. 5), *serenity, calm.*

**snel(l)** (58; 35. a), *active, swift,* *fleet.* [Ger. *schnell*, Scotch *snell.*.]

**snellic** (57), *swift.*

**snelnes** (51. 5), *agility, celerity.*

**snēowan** (II. 108), *hasten, speed.*

**snottor** (57), *wise.*

**snūd** (43?), *speed.*

**snūde** (70), *quickly.*

**sōmod**, see *samod.*

**sōna**, *soon; immediately; at once; as soon; when.*

**sorg** (51. b), *distress; anxiety, trouble.* [Mod. Eng. *sorrow.*.]

**sorgian** (118), *be anxious.* [Mod. Eng. *sorrow*. Ger. *sorgen.*.]

**sōð** (47), *truth.* [Mod. Eng. *sooth*; cf. *forsooth*, *soothsayer.*.]

**sōð** (58), *true.*

**sōð**, adv., *verily.* [Cf. Spenser, *F. Q. 3. 3. 13.*]

**sōð-frest** (58), *just and true; righteous.* [Mod. Eng. *sooth-fast.*.]

**sōð-fæstnes** (51. 5), *truth.* [Cf. Chaucer, *Nun's Priest's Tale* 508.]

**sōðlice** (70), *indeed, truly.* [Cf. *soothily*, Spenser, *F. Q. 5. 10. 8.*]

**sparian** (118), *spare.* [Ger. *sparen.*.]

**spell** (47), *account.*

**spildan** (118), *fling away.* [Cf. *Shak.*, *Haml. 4. 5. 20.*]

**sprēe** (51. b), *speech; language; true.* [Ger. *Sprache.*.] [sprechen.]

**sprecan** (V. 106), *speak.* [Ger. *springan* (III. 104), *spread.* [Ger. *springen*. Mod. Eng. *spring.*.]

**sprytan** (118), *bring forth.* [Cf. Ger. *sprössen*, Eng. *sprout.*.]

**stefna**, see *stefna.*

**stānen** (57), *stone.* [*< stān*, by 16; Ger. *steinen.*.]

**stæppan** (VI. 107), *step, march.*

**stān** (43), *stone.* [Ger. *Stein.*.]

**standan** (VI. 107), *stand; stand still; fall upon.*

**starian** (118), *gaze.* [Mod. Eng. *stare.*.]

**stēap** (58), *lofty.* [Mod. Eng. *steep.*.]

**stede** (44), *place, position.* [Mod. Eng. *stead*; cf. Ger. *Statt*, *Stätte.*.]

**stede-heard** (58), *firm, strong.*

**stede-wang** (43), *plain.*

**stefn** (51. b), *voice.* [Ger. *Stimme*; cf. Chaucer, *Knight's Tale* 1704, Spenser, *Shep. Cal.*, *Sept. 224.*]

**stefn** (43), *prow.* [Cf. 'from *stem* to *stern.*' ]

**stefna** (stefna) (53), *prow.*

**stēoran**, see *stieran.*

**steorra** (53), *star.* [Cf. Ger. *Stern*, Lat. *stella*, Gr. *ἀστράφ.*.]

**sterced-ferhō** (58), *resolute-souled, stout-hearted.*

**stieran** (stēoran) (118), *steer.* [Cf. Ger. *steuern*; and cf. Gr. *στραφός*?]

**stiern-mōd** (styrn-) (58), *stern of mood.*

**stig** (51. b), *road, course, line.* [Cf. Mod. Eng. *stile*, *stirrup*, *stair.*.]

**stīgan** (I. 102, 28), *ascend, enter, go aboard; go down* (cf. Ps. 107,

23). [Ger. *steigen*, Gr. *στεῖχειν*; cf. Spenser, *F. Q.* 4. 9. 33.]

**stillan** (113; 164. *i*), *calm, appease, hush.* [Ger. *stillen*.]

**stille** (59), *still; quiet, silent.* [Ger. *stille*.]

**stilnes** (51. 5), *calm, quietness.*

**storm** (43), *storm.* [Cf. Ger. *Sturm*.]

**stōw** (51. *b*), *place.* [Cf. Mod. Eng. *stow*.]

**strāl** (43), *arrow.* [Ger. *Strahl*.]

**strāt** (51. *b*), *street; public place.* [Cf. Lat. *strāta*; Ger. *Strasse*.]

**strand** (43), *strand, sea-shore.* [Ger. *Strand*.]

**strang** (58, 65), *strong; powerful; violent; hard, severe, arduous.* [Cf. Ger. *strengh*.]

**strangung** (51. 3), *invigoration, quickening.*

**strēam** (43), *stream, current.* [Ger. *Strom*.]

**strēam-wielm** (-welm) (43), *whirlpool, maelstrom.*

**streng** (43), *rope; plur. cordage, rigging, tackle.* [Cf. Mod. Eng. *string*.]

**strengre**, see **strang**.

**strengðu** (51. *a*; 144), *strength.*

**strēonan**, see **strienan**.

**strienan** (strēonan) (113), *win over, gain over, convert.* [See *gestrēon*.]

**stund** (51. *b*), *while; stunde* (176), *now.* [Ger. *Stunde*, archaic Mod. Eng. *stound*, as in Chaucer, *Knight's Tale* 364, Spenser, *F. Q.* 1. 8. 25, 38.]

**stycce-mēlum** (72), *gradually, little by little.* [Cf. Ger. *stückweise*.]

**styrian** (113), *move; flow, roll.* [Mod. Eng. *stir*.]

**styriendlie** (57), *moving, that moves.*

**styrman** (113), *storm.* [Cf. *storm*, 17; Ger. *stürmen*.]

**styrnmöd**, see **stiernmöd**.

**sulh-scear** (43?), *plundershare.* [Cf. Lat. *sulcus*.]

**sum** (89. *a*; 151), *some(one); (a) certain; one.* [Cf. Chaucer, *Knight's Tale* 397, 399.]

**sumer** (43. 5), *summer.* [Ger. *Sommer*.]

**sund** (47), *swimming; course; sea.*

**sundor-ierfe** (-yrfe) (44), *private property.*

**sunne** (53. 1), *sun.* [Ger. *Sonne*.]

**sunu** (45), *son.* [Ger. *Sohn*.]

**süd-dæl** (43), *southern part; south.*

**süd-westerne** (59), *southwestern.* [Cf. Ger. *südwest*.]

**swā**, *so; as; yet; since; such; which; call swā, see call; swā (swā) . . . swā* (202), *so . . . as, as . . . as; the . . . the; inasmuch as; whether . . . or.*

**swæsendu** (47), *plur., viands, food.* [For the plural, cf. Lat. *epulae*.]

**swæðorian**, see **swe(o)ðerian**.

**swā-hwæðer** (89. *a*), *whichever.*

**swā-hwæt-swā** (89. *d*), *what(s)-ever.*

**swan** (43), *swan.* [Ger. *Schwan*.]

**swā-swā**, *like; as; just as; as if.*

**swätig** (47), *bloody.* [Ger. *schweissig*.]

**swā-ðeah**, *nevertheless.*

**swaðu** (51. *a*), *track, footprint.*

**swefan** (V. 106), *sleep.*

**swefel** (43), *sulphur.* [Ger. *Schwefel*.]

**swēg** (43), *music.*

**swēg-cræft** (43), *music.*

swegel (47), *sky, heaven.*  
 swēging (51. 3), *noise.*  
 swēnean (113), *weary, fatigued.*  
*wear out.* [Formed from the second stem of *swinecan*, by 16.]  
 sweora (53), *neck.*  
 sweorecan (III. 104), *grow dark,*  
*become overcast.*  
 swēord (swyrd) (47), *sword.*  
 swēot (47), *troop, army.*  
 sweotol (swutol) (57), *clear.*  
 sweotole (70), *clearly, plainly.*  
 sweotollice (70), *plainly, clearly.*  
 swērlan (VI. 107), *swear.* [Ger. *schrüren.*]  
 swēte (59), *sweet.* [Ger. *süß*; cf. Lat. *suis*, Gr. *ἡσίς*.]  
 swētnes (51. 5; 144), *sweetness;*  
*goodness.*  
 swē(o)ðerian (118), *depart, melt*  
*away, vanish; subside.*  
 swēcan (I. 102; 164. n), *desert.*  
 swift (58), *swift, fleet.*  
 swiftnes (51. 5; 144), *swiftness,*  
*celerity.*  
 swige (53. 1), *silence.*  
 swigian (118), *be silent, keep*  
*silence.*  
 swille (89. a), *such, this sort.*  
 [*\*swalic* < *swā* + *lie*; cf.  
*swich*, Chaucer, *Prol.* 3.]  
 swilee, *adv., likewise.*  
 swilee (swylee), *conj., as if;* ēac  
 swilee, *swilee ēac*, *see ēac.*  
 swimman (III. 104), *swim.* [Ger.  
*schwimmen.*]  
 swinecan (III. 104), *work with*  
*effort.* [Cf. *swēnean*, and ar-  
 chaic Mod. Eng. *swink*, as in  
 Chaucer, *Prol.* 186, Milton, *Com.*  
 293.]  
 swingan (III. 104), *whip? throw?*  
 swið (58, 64, 80), *strong; comp.*  
*right.* [Cf. Ger. *geschwind*.]  
 swiðe (swyðe) (70), *much,*  
*greatly, very; comp. rather,*  
*more.*  
 swiðlice (70), *overwhelming, greatly*  
*strong.* [Cf. *swið-mōd* (58).]  
 swutol, *see sweotol.*  
 swylee, *see swilee.*  
 swyrd, *see sword.*  
 swyðe, *see swiðe.*  
 sybb, *see sibb.*  
 sylf, *see self.*  
 syllan, *see sellan.*  
 syllie, *see sellie.*  
 syn(n) (51. b), *sin.* [Cf. Ger.  
*Sünde.*]  
 synderlie (57, 146), *separate, in-*  
*dividual.* [Cf. Ger. *sonderlich*.]  
 syndon, *see wesan.*  
 syn-full (58), *sinful.*  
 syððan, *see sliððan.*  
 syxtynē, *see slixtiene.*

T.

tūcen (47), *sign, signal.* [Ger.  
*Zeichen*, Mod. Eng. *token*.]  
 tūcen-bora (53), *groomsmen* (lit.  
*standard-bearers*).  
 tūcenian (118), *signify, betoken,*  
*indicate.*  
 tēcean (114), *teach.*  
 tēlan (113), *blame, censure.*  
 tēl (51. b), *censure; tō tēle,* *en-*  
*surable, blameworthy.*  
 tēar (43), *tear.* [Cf. Ger. *Zähre*  
 and Gr. *δάκρυ*.]  
 tēlg (48), *dye.*  
 tempel (47), *temple.* [*< Lat.*  
*tempelum.*]  
 tēon (II. 103), *pull, bring.* [Ger.  
*ziehen.*]  
 tēon (tēan) (113), *arrange, on-*  
*dain.*  
 ticcen (47), *goat.* [Ger. *Zicke*.]

**tid** (51. 1), *time, season; while; day; hour.* [Ger. *Zeit*, Mod. Eng. *title* in *Christmastide, Whitsuntide.*]

**tigel-fäg** (58), *variegated with tiles.* [**tigel** < Lat. *tegula*.]

**tigris** (Lat.), *tiger.*

**til**, *to.* [Mod. Eng. *till*; cf. Ger. *Ziel.*]

**tilian** (118), *gain, obtain, provide.* [Ger. *zielen*, Mod. Eng. *till.*]

**tilung** (51. 8), *acquisition, procuring.*

**tima** (53), *time.*

**timbran** (115. b), *build, construct.* [Ger. *zimmern.*]

**tin** (47), *tin.* [Ger. *Zinn.*]

**tinterg** (47), *punishment.*

**tir** (43), *glory, fame.* [Ger. *Zier.*]

**tið** (51. b; 28), *boon.*

**tiðian** (118; 159. a; 28), *grant, bestow.* [Cf. *tið.*]

**tō**, *prep., to; for; according to; the sign of the gerund, and governing the following infinitive as a noun in the dative.* [Ger. *zu.*]

**tō**, *adv., too.* [Ger. *zu.*]

**tō-** (142). [Cf. Spenser, *F. Q.* 4. 7. 8; 5. 9. 10.]

**tō-berstan** (III. 104), *break up, go to pieces.* [Cf. Chaucer, *Knight's Tale* 1753, 1833, 1899.]

**tō-brecan** (IV. 105), *break in pieces, shatter.* [Ger. *zerbrechen.*]

**tō-dæg, to-day.** [Cf. Ger. *heut zu Tage.*]

**tō-dælan** (118), *divide, part asunder, separate, disperse.* [Ger. *zertheilen.*]

**tō-dōn** (140), *separate.*

**tō-dræfan** (118), *drive away.* [dræfan < second stem drifan (102), by 16.]

**tō-foran**, *before.*

**tō-gædere**, *together.*

**tō-gēanes**, *towards, to meet.*

**tō-ge-iecan** (113), *add.*

**tō-ge-lädan** (113), *bring.*

**tō-glidan** (I. 102), *glide away, slip away.*

**tō-hopa** (53), *hope.* [Cf. Ger. *hoffen.*]

**tō-hrēosan** (II. 103), *fall away.*

**tohte** (53. 1), *conflict.*

**tō hwon, why.**

**tō-middles**, *amidst, in the midst of.*

**top** (48), *top? ball?* [Ger. *Zopf.*]

**torht** (58), *resplendent.*

**torr** (48), *tower; watch-tower; crag.* [< Lat. *turris.*]

**tō-sceacan** (VI. 107), *depart, pass away.*

**tō-scēadan** (R. 110), *separate, divide.*

**tō-slitan** (I. 102), *rend, tear, destroy.* [rupt.]

**tō-twæman** (113), *divide; inter-*

**tō-weorpan** (III. 104), *blot out, forgive (lit. break in pieces); quell, compose, Lat. dissolvere.*

**træf** (47. 4), *building.*

**tréo** (47. 3), *tree.*

**tréow-cynn** (47), *sort of tree.*

**tréownes** (51. 5; 144), *trust.*

**tréow-wyrhta** (53, 147), *carpenter.* [Cf. *wyrhta.*]

**trum** (57), *secure, strong.*

**trymman** (115. a), *confirm, establish, strengthen.* [< *trum*, by 16.]

**tungol** (47. 6), *star, heavenly body.*

**tūsc** (48), *tusk.*

**twā**, *see twēgen.*

ēgen (78, 79), *two*. [Mod. Eng. *twain*, Chaucerian *tweye* (*Prol.* 704), archaic Ger. *zween*.]  
 twēlf (78, 24), *twelve*. [Ger. *zwölf*.]  
 twēntig (78), *twenty*. [Ger. *zwanzig*.]  
 twēonian (118; 159. b), *doubt*.  
 Tyrise (57), *Tyrlita*.  
 tyrnan (113), *resolve*. [Mod. Eng. *turn*.]

which; *ly* which. [Ger. *dannen*; cf. Mod. Eng. *thence*.]  
 ȣane (43), *thank(s)*. [Ger. *Dank*.]  
 ȣaneian (118; 159. a), *thank*. [Ger. *danken*.]  
 ȣaneol-mōd (58), *discreet, hord-fol*, *attentive*.  
 ȣane-snottor (Nōne-snottar) (57), *wise of thought*.  
 ȣāra, see 84.  
 ȣās, see 85.  
 ȣā-ȣā, *when*; ȣā-ȣā . . . ȣā (202), *when . . . then*.  
 ȣā-ȣe, ȣe, see 87.  
 ȣe . . . ȣe (202), *whether . . . or*.  
 ȣeah (Nēh), *through, although*; *yet*; ȣeah . . . ȣeah (202), *through . . . yet*. [Ger. *doch*.]  
 ȣeah-hweȣre, *nevertheless*.  
 ȣeah-ȣe, *through, although*; ȣeah-ȣe . . . hweȣre. ȣeah-ȣe . . . swā-ȣeah (202), *though . . . yet*.  
 ȣearf (51. b; 21. a), *need; profit, benefit*. [Cf. ȣursfan.]  
 ȣearfa (53; 21. a), *needly (one), poor*. [Cf. ȣursfan.]  
 ȣearfendlie (57), *poor*.  
 ȣearle (70), *greatly, very, very much, exceedingly*.  
 ȣearlice (70), *violently*.  
 ȣēaw (43), *conduct; plur. morals, virtues*. [Cf. Spenser, *F. Q.* 1. 1. 33.]  
 ȣegn (43, 28, 24), *vassal, retainer, thone*. [Archaic Ger. *Degen*; cf. Gr. *τέκνον*.]  
 ȣēh, see ȣeah.  
 ȣēcean (114), *think, consider, reflect; devise*. [Ger. *denken*.]  
 ȣēden (Nōde), *inasmuch as*.  
 ȣēnian (118; 164. c; 28), *serve, minister to*.

## D.

ȣā, pron.; see 84, 87. [Cf. Chaucer, *Prol.* 498.]

ȣā (84. 1), *tho, who; there, where*. [Ger. *da*; archaic Mod. Eng. *tho*, as in Chaucer, *Knight's Tale* 135, Spenser, *F. Q.* 1. 1. 18.]

ȣæce (53. 1), *roof*. [Ger. *Dach*. Mod. Eng. *thatch*.]

ȣæm, see 84.

ȣær (75), *there, where*. [Cf. Chaucer, *Prol.* 34, 172, 547.]

ȣæra, ȣere, see 84.

ȣær-on, *therein*.

ȣær-tō-ȣacan, *besides, in addition to that*.

ȣæs, see 84.

ȣæs-ȣe, see 157. 1.

ȣæt, see 84; 189. 3.

ȣæt, conj., *that*.

ȣætte (34), *that; to ȣon ȣætte, so that*. [< ȣæt-ȣe.]

ȣafian (-igan) (118), *permit, allow*.

ȣā-hweȣre, *yet*.

ȣā-hwile-ȣe, *while, so long as*. [Cf. Ger. *dieweil*.]

ȣām, see 84.

ȣanan (ȣe) (75), *thence, from there; whence; from which; of*

**Þēnung** (51. 3 ; 28), *ministration, service; first course.*

**Þēod** (51. b), *people, nation; region, country, province.* [Cf. Ger. *Deutsch*.]

**Þēoden** (43), *lord.* [< **Þēod** ; cf. *dryhten* < *dryht*, *cyning* < *cynn*.]

**Þēoden-hold** (58), *faithful to his lord.*

**Þēod-guma** (53), *man of the people.*

**Þēod-scipe** (44. 1 ; 144), *discipline.*

**Þēos**, see 85.

**Þēow** (58), *bond, unfree, serving.*

**Þēow-dōm** (43), *service.*

**Þes**, see 85.

**Þider** (þyder) (75), *thither; wherever.*

**Þiestru** (þriostru) (47), *plur., darkness.* [Cf. Ger. *düster*, and, for the plural, Lat. *tenebrae*.]

**Þin** (83, 81), *thy, thine.* [Ger. *dein*.]

**Þinen** (51. 5), *handmaid.* [Cf. *þegn*.]

**Þing** (47), *thing; sake; ænige*  
*þinga, in any way, by any means.*

**Þing-gewrit** (47), *document.*

**Þis, Þisne, Þissa, Þisse, Þisses, Þissum**, see 85.

**Þiwen** (51. 5), *handmaid.*

**Þolian** (118), *endure, experience.* [Scotch *thole*; cf. Ger. *dulden*.]

**Þon**, see 84, 175 ff.; sometimes for **þām**, **þām**, through the shortened **þām**, **þān**.

**Þone**, see 84.

**Þonne**, *then; when; since; than* (with comparatives); **þonne . . .**

**Þonne** (202), *when . . . (then).*

**Þeofor** (48), *ball.*

**Þrēan** (118), *rebutte.*

**Þreat** (43), *band, crowd, multitude.*

**Þreatian** (118), *reprove, chide.* [Cf. Mod. Eng. *threaten*.]

**Þridda** (78), *third.* [Ger. *dritte*.]

**Þrie** (þrý) (78, 79), *three.* [Ger. *drei*.]

**Þrines** (51. 5 ; 144), *trinity.*

**Þringan** (III. 104), *press forward.* [Ger. *dringen*; cf. Mod. Eng. *throng*.]

**Þriostru**, see **Þiestru.** [dreibst.]

**Þriste** (59), *bold, confident.* [Ger. *þritig* (78), *thirty.*

**Þriðeyning**, see **þrýðeyning**.

**Þroht-heard** (58), *patient, much-enduring.*

**Þrōwian** (118), *suffer, endure.*

**Þrōwung** (51. 3), *passion.*

**Þry**, see **Þrie.**

**Þrym(m)** (43), *force; troop; glory.*

**Þrym-fæst** (58, 146), *glorious.*

**Þrym-full** (58, 146), *glorious.*

**Þrymlie** (57), *glorious.*

**Þrym-sittende** (61), *sitting in glory.*

**Þryð** (51. b), *might; the translation of þrēata þrýðum, p. 219, 1. 5, is doubtful.*

**Þryð-bearn** (47, 88), *mighty son, i.e. mighty youth.*

**Þryð-cyning** (þrīð-) (43), *king of might.*

**Þū**, see 81.

**Þūhton**, see **Þyncean**.

**Þurfan** (181), *need.* [Ger. (be)-dürfen.]

**Þurh**, *through; throughout; in; by; by means of;* **Þurh eall**, see **eall.** [Mod. Eng. *th(o)rugh*; Chaucer has *thurgh*, *Knight's Tale* 362.]

**Furstig** (57), *thirsty*. [Ger. *durstig*.]  
**Fus**, *thus* (always with a verb of utterance in these texts).  
**Fūsend** (78, 79), *thousand*.  
**Fūsend-mālum** (72), *by thousands*.  
**Fwāl** (47), *bath*.  
**Fwieres** (Fwōres) (71), *transversely*.  
**Fy**, see 84, 175 ff.  
**Fys**, see 85.  
**Fyder**, see Fider.  
**Fy-læs-ðe**, *lest*. [Cf. Lat. *quominus*.]  
**Fyllic** (89. a), *such like, this kind*.  
**Fyn** (113), *coerce, restrain*.  
**Fyncean** (114; 164. l), *seem*. [Ger. *dünken*, Mod. Eng. (me)-thinks.]  
**Fyrel** (47), *hole*. [< \*Furhūl (16). Cf. Chaucer, *Knight's Tale* 1852; Spenser, *F. Q.* 1. 11. 20, 22.]  
**Fyrstan** (113, 190), *thirst*. [Ger. *durst*, Mod. Eng. *thirst*.]  
**Fyssum**, see 85.

U.

**ufan-weard** (58; 166. 1), *upper, above*.  
**ühte** (53. 1), *dawn, daybreak*.  
**un-æðele** (59), *plebeian, simple*.  
**un-ñ-sægende** (61), *unspeakable, ineffable*.  
**un-ñ-swundenlice** (70), *forthwith, without delay*.  
**un-cūð** (58, 80), *unknown*. [Mod. Eng. *uncouth*; see Chaucer, *Knight's Tale* 1630, Spenser, *F. Q.* 1. 11. 20, Shak., *Tit. And.* 2. 3. 211.]

**un-cystig** (57, 146), *wicked*.  
**under**, *under*; *among*. [Ger. *unter*.]  
**under-fōn** (R. 110), *assume; receive, take in, entertain*.  
**under-standan** (VI. 107), *understand*.  
**under-ðēodnes** (51. 5; 144), *submission*. [See underWiedan.]  
**under-Wiedan** (113), *subjoin, add*. [< Fwēod, by 16.]  
**un-ēaðe**, *with difficulty, hardly*. [Cf. unfeðe, and *F. Q.* 2. 1. 27.]  
**un-for-cūð** (58), *excellent*. [Cf. fracoð.]  
**un-for-wandiendlice** (70), *boldly, saucily, forwardly*.  
**un-ge-enāwen** (62, 109), *unkown*.  
**un-ge-læred** (62), *untaught, unlearned, uneducated*. [See lær-an.]  
**un-ge-limp** (47), *mishap, ill-luck*.  
**un-ge-rydelice** (70), *suddenly, on a sudden*.  
**un-ge-sewenlic** (57), *invisible*.  
**un-ge-ðanc-full** (58, 146), *unthankful, ungrateful*.  
**un-ge-ðwærnes** (51. 5; 144), *wickedness, depravity*.  
**un-ge-wēned** (63), *unexpected*. [See wēnan.]  
**un-ge-wērged** (62), *unwearied*. [See wērlig.]  
**un-ge-wunelic** (57, 146), *unusual*. [See wunian].  
**un-ieðe** (59), *difficult*. [See unēaðe.]  
**un-iliende** (-lyfigende) (61), *unliving, dead*. [Cf. Ilbban.]  
**unnan** (129; 159. a), *grant, allow*. [See ēst.]  
**un-nyt** (57, 155), *devoid, destitute*.

**un-riht-wīs** (58, 146), *unrighteous.*

**un-riht-wisnes** (51. 5; 144), *unrighteousness.*

**un-rīm** (47; 154. a; 142), *multitude.*

**un-rōt** (58), *sorrowful, deserted.*

**un-seqððig** (57, 146), *innocent.*

**un-serýdan** (113, 162), *disrest.*  
[See *serýdan*.]

**un-söfte** (70), *harshly, cruelly.*  
[Cf. Ger. *unsanft*.]

**un-stille** (59), *unquiet, restless.*

**un-stilnes** (51. 5; 144), *disorder, confusion.*

**un-trum** (57), *sick.*

**un-trymnes** (51. 5; 144), *illness, disease, infirmity.* [Cf. *untrum*.]

**ūp**, *up.*

**ūp-ā-hæfednes** (51. 5; 144), *pride, arrogance.* [Cf. *ūpāhæbban*.]

**ūp-ā-hæbban** (VI. 107), *lift up.*  
[Cf. Chaucer, *Knight's Tale* 1570.]

**ūp-ā-standan** (upp-) (VI. 107), *rise up.* [Cf. Ger. *auferstehen*.]

**ūp-ā-stigan** (I. 102), *rise, ascend.*

**ūp-gün** (141), *go up.* [Cf. Ger. *aufgehen*.]

**ūp-gang** (43), *rising.*

**ūplic** (57, 146), *upper, above.*

**uppan**, *upon, on top of.*

**uppe**, *up.*

**ūre** (ūser) (83), *our, ours.* [Cf. Ger. *unser*.]

**ūrlig-feðere** (59), *dewy-feathered.*

**urnon**, see *iernan*.

**ūser**, see *ūre*.

**ūt**, *out.*

**ūt-ā-bläwan** (R. 109), *blow out, breathe out, exhale.*

**ūtan**, *about, externally, on the outside.* [Cf. Ger. *aussen*.]

**ūte** (69), *outside.*

**ūt-gän** (141), *go out.*

**ūt-gangan** (R. 109), *go out.*

**uton** (wutoni), *let us.*

## W.

**wæccen** (51. b), *vigil.*

**wæd** (47), *water, billow, flood.*

**wæd** (51. b), *garment; rope.* [Cf. Chaucer, *Knight's Tale* 148, Spenser, *F. Q.* 2. 3. 21, Shak., *Sonn.* 76. 6, and our 'widow's weeds'.]

**wædla** (53), *poor man, destitute one.*

**wæfels** (43), *cloak, mantle.*

**wæg** (43), *billow, flood.* [Cf. Chaucer, *K. T.* 1100, Spenser, *F. Q.* 2. 12. 4.]

**wæg-flota** (53), *water-ship, water, ship.*

**wæl** (47), *slaughter.* [Cf. *Walhalla, Valkyrie*.]

**wæl-gifre** (59), *greedy for slaughter.*

**wæl-grim** (57), *fierce, cruel, sanguinary.*

**wæl-hrēow** (58), *cruel.*

**wæl-hrēownes** (51. 5; 144), *cruelty.*

**wælm**, see *wielm*.

**wæl-seel** (47<sup>1</sup>), *carnage.*

**wæpen** (47. 1), *weapon; plur. arms.*

**waer** (47), *ocean.*

**wær** (51. b), *covenant; protection, care, safe-keeping.*

**wær-fæst** (58, 146), *covenant-keeping, faithful.*

**wæstm** (43), *growth, size; fruit.* [Cf. *weaxan*, and Ger. *Wachstum*; Mod. Eng. *waist*.]

**wæter** (47. 1, 6), *water.* [Cf. Ger. *Wasser*.]

**waeter-bröga** (53), *water terror*, *terrible waters.*

**water-egesa** (egesa) (53), *dread of the waters, dreadful waters.*

**waeter-flöd** (43), *water-flood.*

**waeter-scipe** (44. 1), *body of water.*

**waflan** (118), *wafers.*

**wald**, see **wealdend**.

**waldend**, *see wealdend.*

**wana** (158), *wanting, lacking.*

**wang** (43), *field, meadow.*

**wann** (wann) (58), *dark, black.* [Mod. Eng. *wan*.]

**waroð**, **waruð**, *see wearoð.*

**wät**, *see witan.*

**wēa** (53), *woe.* [Cf. Ger. *Woh.*]

**weald** (wald) (43), *weald, forest.*

**wealdend** (waldend) (43. 6), *ruler, lord.*

**wealth-stöd** (43), *interpreter, translator.*

**weall** (43), *wall, rampart.* [*< Lat. vallum.*]

**weallan** (R. 109), *seethe, foam.* [See *wielm.*]

**weard** (43), *guardian, warden.* [Ger. *-wart.*]

**wearoð** (waroð, waruð) (43), *strand, shore, beach.*

**wearoð-gewinn** (waruð-) (47), *strife of the shore, i.e. surf, breakers.*

**wearoð**, *see weorðan.*

**weax** (47), *wax.* [Ger. *Wachs.*]

**weaxan** (R. 109, 24), *grow, be fruitful, increase.* [Ger. *wachsen*; cf. Shak., *M. N. D.* 2. 1. 56, *Ham.* 1. 3. 12.]

**węccean** (114), *wake.*

**węcg** (43), *metal.* [Mod. Eng. *wedge*; cf. Shak., *Rich.* III. 1. 4. 26.]

**weder** (47), *weather.* [Ger. *Wetter.*]

**weder-candel** 51. b), *weather-candle, i.e. the sun.*

**weg** 43. 24, *way.* [Ger. *Weg.*]

**wegan** (V. 106), *carry.*

**wei**, *wei.*

**wela** (53), *wailing, sighs, woe.* [Cf. Chaucer, *A. S. Pilgr.* 76. 55.]

**welig** 57. 146, *pleas, friendly, pleasant.* [Cf. mod. *welik* (cf. 'well to do').]

**wel-willende** (61), *kind-hearted, generous.*

**wel-willendice** (70), *generosity.*

**wel-willendnes** (51. 5; 144), *generosity, liberality.*

**wēn** (51. 1), *expectation, purpose, chance;* **wēn is wät**, *purchase.* [Ger. *Wetzen.*]

**wēnan** (113; 156. 4), *exp., think, suppose, imagine.* [Ger. *wöhnen*, Mod. Eng. *wen*; cf. Shak., *I H. n.* VI. 2. 5, 88.]

**wēndan** (113), *turn;* *return;* *translate.* [Ger. *wenden*; cf. Mod. Eng. *wend*, *went.*]

**wēnding** (51. 3), *rotation.*

**wēnian** (116), *accustom, train.*

**wēloē** (43. 20), *cocle, whelk.*

**wēloē-rēad** (53), *scarlet.*

**wēloē-seell** (51. b), *cockle-shell.*

**wēlor** (-ur) (51. b; 20), *lip.*

**weore** (47; 21. b), *work; exercise; deed; energy.* [Ger. *Werk.*]

**weorod** (weorud, werod) (47, 20), *host.* [*< wer.*]

**weorðan** (wyrðan) (104; 187; 21. b), *become; be;* **weorðan** *tō* sometimes nearly = **weorðan.** [Ger. *werden*; cf. our 'woe worth the day.']

**weorðian** (118; 21. b), *honor, exalt.* [Cf. Shak., *Lear* 2. 2. 128.]

**weorð-full** (58, 146), *honorable.*  
**weorðlic** (-lic) (57, 146), *honorable; exulted.*  
**weorðlice** (70), *worthily, honorably.*  
**weorð-mynt** (43 — orig. 51. b — 144; 34), *dignity.* [*< \*weorðmundīpa.*]

**weorð-sceipe** (44. 1; 143), *honor, dignity.* [Mod. Eng. *worship*; cf. Shak., *W. T.* 1. 2. 311, *Learn.* 1. 4. 288.]

**weoruld**, see **woruld.**

**wēpan** (I. 109), *weep.* [*< wōp, by 16.*]

**wer** (43), *man, husband.* [Cf. Lat. *vir.*]

**wer-hād** (43), *male sex.* [Cf. *hād.*]

**wērig** (57, 146), *weary.*

**werod**, see **weorod.**

**wer-ðēod** (51. b), *nation.*

**wesan** (138, 187), *be.*

**westan**, *from the west.*

**west-sā** (43; 51. b), *sea on the west.*

**wic** (47), *dwelling.* [Cf. Mod. Eng. *bailiwick*; cognate with Lat. *vicus*, Gr. *óikos.*]

**wician** (118), *visit, lodge, sojourn.* [*< wic.*]

**wid** (58), *wide.* [Ger. *weit.*]

**wide** (70), *widely, far.*

**wid-fērendē** (61), *traveling (traveler) from a distance.*

**wid-fēðme** (59), *capacious, extensive.* [See *fēðm.*]

**wid-gill** (58), *extensive; spacious.*

**wid-gilnes** (51. 5; 144), *extent, compass.*

**wielm** (wylm, wælm) (43), *boiling, swelling, surging.* [See *weallan*, and Mod. Eng. *whelm.*]

**wierdan** (113), *mar, injure.*

**wif** (47, 38), *wife; woman.* [Ger. *Weib*; cf. Chaucer, *Prol.* 445, Shak., *T. N.* 5. 139.]

**wif-hād** (43), *female sex.*

**wig** (47), *war.*

**wigend** (wiggend) (43. 6), *warrior.*

**wig-hūs** (47), *war-house, tower.*

**wiht** (47; cf. 89. b), *whit.*

**wild** (58), *wild.* [Ger. *wild.*]

**wilðcōr** (47, 38), *wild animal, wild beast.*

**willa** (53), *will; request; desire; delight.* [Ger. *Wille.*]

**willan** (wyllan) (139, 188), *will, wish, desire.* [Cf. Ger. *wollen*, Lat. *velle.*]

**wilmian** (118), *desire.* [See Chaucer, *Knight's Tale* 751.]

**win** (47), *wine.* [*< Lat. *vinum*; Ger. *Wein.**]

**wind** (43), *wind.* [Ger. *Wind.*]

**windan** (III. 104), *fly about.* [Ger. *winden*, Mod. Eng. *wind.*]

**windig** (57, 146), *windy.* [Ger. *windig.*]

**wine** (44. 2, 4), *friend.*

**wine-ðearfende** (61), *needing a friend.* [Cf. *ðearf.*]

**win-geard** (43), *vineyard.*

**winnan** (III. 104), *struggle, toil.*

**winstre** (60), *left.*

**winter** (43. 5), *winter (year); storm.* [Ger. *Winter.*]

**winterlic** (57, 146), *winter, wintry.* [Ger. *winterlich.*]

**wir** (43), *wire.*

**wis** (58; 155. e), *wise.* [Ger. *weise.*]

**wisian** (118), *point out.* [Ger. *weisen.*]

**wislīc** (57, 146), *wise, true.*

**wist** (51. b), *provisions, food.* [Cf. *wesan.*]

**witan** (126), *know* [Mod. Eng. *to wit*, Ger. *wissen*; cf. Chaucer, *K. T.* 402, Spenser, *F. Q.* 1. 3. 6.]

**witan** (I. 102), *blame, censure*. [Cf. Spenser, *F. Q.* 2. 12. 10.]

**wite** (48), *punishment, penalty, torture* [Cf. **witan**]

**witga** (53), *prophet* (*psalmist*?).

**witoldice** (*unitedice*) (70), *indeed, truly*.

**wið**, *with* (hostility); *against*; *toward*; *in return for*. [Not to be confounded with **mid**; cf. *withstand*.]

**wiðer-** (42).

**wiðer-trod** (47), *retreat*.

**wiðer-winna** (53), *adversary*.

**wið-innan**, *within*.

**wið-sacan** (VI. 107: 164 *m*), *announce*.

**wið-standan** (VI. 107), *withstand*.

**wið-þingian** (118), *talk with, speak to*. [Cf. Mod. Eng. *hustings*.]

**wlane** (58), *proud, lordly*.

**wlēneu** (51. *a*), *pomp, splendor*. [*< wlane, by 16.*]

**wlīte** (44), *beauty*. [*Cf. and-wlīta.*]

**wlīte-beorht** (58), *beautiful*.

**wlītig** (57, 146), *beautiful, comely*.

**wolcen** (47), *cloud*. [Cf. Ger. *Wolke*, Mod. Eng. *wilkin*.]

**wolde**, see **willan**.

**wonn**, see **wann**.

**wōp** (43), *weeping (tears)*.

**word** (47), *word*. [Ger. *Wort*.]

**word-hord** (47, 147), *treasury of words*. [Cf. Ger. *Hort*.]

**word-loca** (53, 147), *coffer of words*.

**worhte**, see **wyreean**.

**worn** (43), *multitude*.

**woruld** (51 1. 1: 26, 20), *world*; *in woruld worulde*, *for ever* [Cf. *Woruld*].

**worul l-disgu** 51. *c*, *monelig* [Cf. *Woruld*].

**woruld-craft** (43), *secret art, secret construction*.

**woruld-ge-þyngð** (51. *b*), *worldly honor, world's gainings*.

**woruld-lif** (47), *worldly life*.

**woruld-spēd** (51. *b*), *worldly success*.

**wrēcean** (114), *arouse, rouse*.

**wrēon** (I. 102), *revoke*.

**wrēþian** (118), *support, uphold*.

**wrigon**, see **wrēon**.

**wudu** (45), *forest, wood*.

**wudu-bearu** (*barrow*) (43. 7), *forest, grove*.

**wuldor** (47), *glory, splendor*.

**wuldor-eyning** (43), *king of glory, king of majesty*. [*Cf. Ps. 24. 7.*]

**wuldor-dréam** (43), *happily beg, happily return (lit. glorify-gog)*.

**wuldor-fieder** (43. 8), *father of glory*.

**wuldor-spēdig** (57, 146), *glorious*.

**wuldor-þrym(m)** (43), *glorious majesty*.

**wuldrian** (118), *glorify, magnify, celebrate*.

**wulf** (43, 24), *wolf*. [Ger. *Wolf*.]

**wund** (58), *wounded, sore*. [Ger. *wund*.]

**wundenloē** (58), *curly-haired*.

**wundor** (47. 1), *wonder*. [Ger. *Wunder*.]

**wundorlic** (57, 146), *wonderful*. [Ger. *wunderlich*.]

**wundorlice** (70), *wondrously*. [Cf. Chaucer, *Prol* 84.]

**wundrian** (118), *wonder*. [Ger. *wundern*.]

**wunian** (118), *dwell, remain, live.* [Ger. *wohnen*; cf. Chaucer, *Prol.* 388, Spenser, *F. Q.* 2. 1. 51.]

**wunung** (51. 3), *dwelling.* [Ger. *Wohnung*; cf. Chaucer, *Prol.* 606, Spenser, *F. Q.* 6. 5. 13.]

**wurdon**, see **worðan**.

**wuton**, see **uton**.

**wyllan**, see **willan**.

**wylm**, see **wielm**.

**wyn-sum** (57, 146), *winsome, pleasant.* [Ger. *wonnestu*.]

**wyn-sumlice** (70), *winsomely.*

**wyreean** (114; 161; 184. *a*), *work; do; construct, make, build; yield.* [Cf. Ger. *wirken*, and Chaucer, *Knight's Tale* 1901.]

**wyrhta** (53), *craftsman, workman, maker.* [Cf. *wyreean*; Mod. Eng. *-wright* (see Chaucer, *Prol.* 614).]

**wyrm** (43), *worm.* [Ger. *Wurm*.]

**wyrm-cynn** (47), *kind of worms.*

**wyrt** (51. 1), *herb.* [Mod. Eng. *wort*; cf. Ger. *Wurz, Wurzel, Gewürz*, and Chaucer, *Nun's Priest's Tale* 401.]

**wyrt-ge-mang** (47), *spice.*

**wyrt-ge-mengnes** (51. 5; 147), *spice.*

**wýsean** (113), *wish.* [Ger. *wünschen.*]

## Y.

**ýean**, see **feean.** [übel.]

**ýfel** (57), *civil, wicked, bad.* [Ger. *übel*.]

**ýfel** (47), *civil.*

**ýfele** (70), *evil, wrongly.*

**ýmb(e)**, *about.*

**ýmb-** (142).

**ýmb-elyppan** (113), *embrace.*

**ýmb-höñ** (R. 110), *surround.*

**ýmb-hwyrft** (43), *compass, circuit; orbit.*

**ýmb-hyegean** (124), *consider.*

**ýmb-séllan** (114), *envelop; beset.*

**ýmb-sittan** (V. 106, 142), *sit around.*

**ýmb-trymman** (115. *a*), *surround.*

**ýmb-útan**, *about, around.*

**yrre**, see **ierre**.

**ýð** (51. *b*; 30), *wave, billow, flood.*

[Cf. Lat. *undu*, and 30.]

**ýð-bord** (47), *ship?*

**ýð-läd** (51. *b*; 215), *billow-road.*

**ýð-lid** (47, 215), *ship.*

NOTE. — The EWS. forms of **sæ** (p. 310) are: sing. nom. **sæ**, gen. **sæs**, dat. **sæ**, acc. **sæ**. Other forms are: sing. gen. dat. **sæwe**; plur. nom. acc. **sæs**, **sæ**, dat. **sæum**, **sæwum**.

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